

MISSION HOSPITAL

HAIJU, KOREA



DELIA MAY BATTLES

1919



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sons play such an important part that they are considered very precious. Many a poor wife has had to step aside for a concubine, who to the Korean mind is essential to bring sons into the family.

On another day, we were about to perform an operation on a man when two women came to the operating room. I asked the first why she came and she said, "That is my husband." I gave her a place, to stand where she might watch the operation, then turned to the next and asked why she was there and she responded, "That is my husband." They both seemed equally concerned about him and stayed with him during the operation.

One Korean family did not cease to praise us for what we were able to do for them. Their two sons, one a year and the other four years old were both sick with bronchial pneumonia. We worked over them faithfully and after a long struggle they both recovered. One day the poor distracted mother looked at her baby and said, "Did you ever see a child as sick as this get well?" I told her that many a child had recovered, but we must be willing to trust to the will of God. After a few minutes I came back to the room, and found her kneeling with her head to the floor in Korean style, and I am sure she was praying that it might be God's will that her baby be spared.

Some of the Korean first-aid consists of plaster, paper, leaves, snakes, tobacco and various other vile things. Patients come to us covered with preparations of these

things, with diseases such as only could be cured by skilled treatment or surgical operation. Building a little bonfire of leaves over a painful area is one of the favorite treatments of the Koreans. These spots become infected, and sometimes it takes longer to heal them than it takes to cure the disease, and sometimes important operations must be delayed until these surface infections have been overcome. Many a Korean child has to go through life, with a scar the size of a twenty-five cent piece on top of his head, where his mother or more likely old grandmother had built a fire on the soft spot, to cure him of convulsions when he was a baby.

The "chim," or needle common in all Oriental lands, is also used here as a means of letting out the demon causing the disease. Sometimes they spit on a piece of paper and insert it in the puncture for a drain.

In the hospital the people hear the Gospel. Often when they are told the story and asked to become Christians they say, "I will believe if I get well," as tho' it were something that could be bartered. But many times it seems to be the only conception the heathen mind can get of it at first. They have bowed before the idols of the Buddhist temple and did not recover. They had made offerings of sacrifice to the spirits, and did not recover. They had been treated with needle and vile concoctions by the Korean doctors and did not recover and then they turn to the missionary doctor and say, "If you make me



WEST-GATE CHURCH.

well I will believe this Jesus doctrine you teach.”

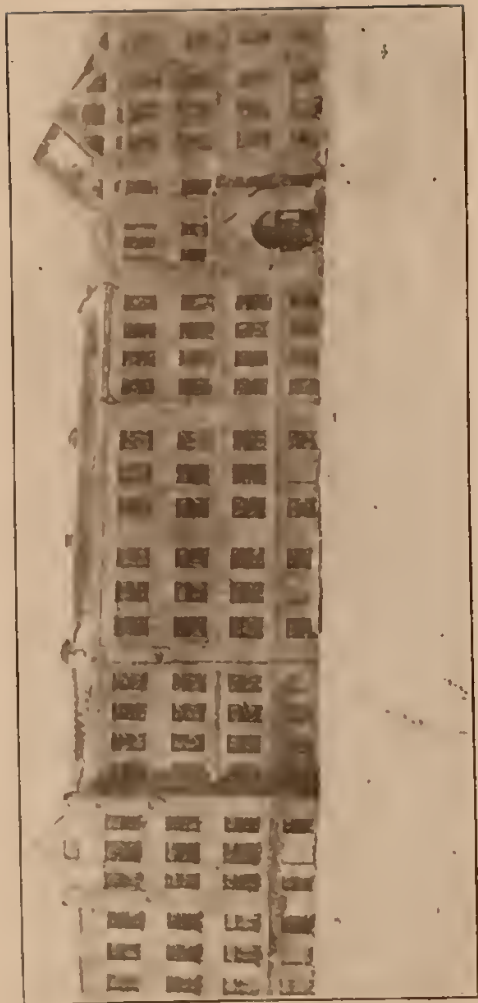
Many people do decide to become Christians in the hospital, and we find our patients going from the hospital to the church.

#### WEST GATE CHURCH.

Every medical missionary is interested in the Korean Church work. My particular charge was the little church outside of the West Gate of the city. It began as a little Sunday school for heathen children in a Christian home and grew into a nice little church with a pastor, who held services every Sunday.

In the recent trouble in the country the pastor was arrested and put in prison. The Christians and non-Christians were put together in the same room. The pastor did not waste his time, he had prayer three times a day and on Sunday preached. One of the men returning from prison told me, that all the heathen in his room had decided to become Christians.

The pastor's wife was a real assistant, she was always to the service on Sunday taking her place as the teacher of the women. Before the service she went around to the homes to tell them it was Sunday and to gather the women. These poor people have no idea what day of the week it is. They do not dress up to go to church, they just tie the baby on their back and start. If there chances to be another small child, the pastor's wife sometimes puts it



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on her back and takes it along so that the mother can go to church. In the church she finds the page in the song-book for them, and points down the lines for those who find it difficult to read.

### WITH THE RED CROSS IN SIBERIA.

During the war there came to us younger missionaries a testing time, we wondered it we ought not to be with the Red Cross in Europe. But when we thought of the thousands of nurses and doctors in America who were able and willing to answer the call of the Red Cross, and then thought of the very few who would answer the Mission call we realized our duty was here. However we had made up our minds to be ready for any emergency or local disaster. So when the call came to go with the Red Cross in Siberia we went.

Our hospital was in Omsk four thousand miles in the interior. We were there at the time the government was overthrown and admiral Kolchak was put in as dictator of all-Russia.

Fortunately the Russian buildings were well heated for the cold was terrific reaching 58° and 60' below zero. When we first stepped outside we could hardly catch our breath, and would have to give a little cough before getting adjusted. We were obliged to dress in fur from head to foot.

For patients we had Russians, Poles, French, Czechs, Tartars and Hungarians. One needed the gift of tongues. On the

Russian front there was principally guerilla fighting so most of our patients had simple gun shot wounds; we also had many cases of frost-bite. It was a pathetic sight to see these young men who had stood faithful to their post, standing often poorly clad, until they had become frost bitten, many losing part or all of their toes and some their fingers. We also had a large ward of various medical cases and received a slight scare when typhus broke out among our patients. These cases of course, as soon as diagnosed, were sent to a typhus hospital. There were thousands of cases of typhus in Omsk and many thousands in other cities of Siberia.

The Red Cross in Siberia did much to aid the people in their time of need, as well as being the means of helping to maintain friendly relationship between Russia and the American Government.

The Red Cross had several large military hospitals, a tuberculosis hospital, and a typhus hospital. Refugee work was done in all the large cities where they had work rooms, baths and supply rooms and fed and clothed thousands of refugees. Besides this the Red Cross sent supplies to Czech and Russian hospitals at the front, and sent thousands of pairs of socks and sweaters to the soldiers.

DELIA MAY BATTLES.



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**CONSTITUTION**  
OF THE  
**PRESBYTERIAN CHURCH**  
OF  
**CHOSEN**  
  
**1919.**



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## PREFACE.

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Of the constitution of the Presbyterian Church of Chosen, herewith printed, the Doctrinal portions (the Confessions and Catechism) were adopted finally in 1908 by the supreme ruling body in the Church.

The Discipline and Directory Books were presented to the General Assembly of 1918, and recommended to the Church for study for one year preparatory to voting upon them at the 1919 Assembly. As no adverse suggestions have come to the Committee, these books will likely be fully adopted in the 1919 Assembly and sent down to the Presbyteries for adoption.

The Church Government Book has been prepared by the Assembly's Committee after nearly three years of frequent meetings, and will be presented to the 1919 Assembly for vote and to be sent to the Presbyteries.

By the time of the 1920 Assembly, all of these various Standards will have been accepted and have become the organic law of the Church.

Revision Committee of the Assembly.

May 1919.



**CONFESSION OF FAITH**  
**OF THE**  
**PRESBYTERIAN CHURCH OF CHOSEN.**

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Preamble.—The Presbyterian Church of Korea, in adopting the following as its Confession of Faith to be subscribed to by ministers, licentiates, Elders and deacons, does not thereby reject the doctrinal Standards of the parent Churches which established the Church in Korea, but, on the contrary, commends them, especially the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as worthy exponents of the Word of God, and as systems of doctrine to be taught in our churches and seminaries, and it adopts as the Catechism of the Church the Westminster Shorter Catechism.

I. The Scriptures of the Old and New Testament are the Word of God, and the only infallible rule of faith and duty.

II. There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent, yet distinct from all other spirits, and from all material things; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, truth and love.

III. In the Godhead, there are three Persons, the Father, Son, and the Holy Spirit, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God, by the Word of His power, and are so preserved and governed by Him, that, while He is in no way the Author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His good and wise and holy purposes.

V. God created man, male and female, after His own image, in knowledge righteousness and holiness, with dominion over the creatures. All men have the same origin and are brethren.

VI. Our first parents, being free to choose between good and evil, and being tempted, sinned against God; and all mankind descending by ordinary generation from Adam, the head of the race, sinned in him, and fell with him. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath in this present life and in that which is to come.

VII. To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved.

The eternal Son became true man, and so was and continueth to be true man and true God, in two distinct natures and one person forever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary yet without sin. For sinful men, He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy Divine justice and reconcile men to God. He died on the cross, was buried, and rose again on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead, and to judge the world.

VIII. The Holy Spirit, who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery, and enlightening their minds in the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ, freely offered them in the Gospel, and working in them all the fruits of righteousness.

IX. While God chose the people in Christ before the foundation of the world, that they should be holy and without blemish before Him in love having foreordained them unto adoption as sons through Jesus Christ, unto Himself, according to the good pleasure of his will, to the praise of the glory of His grace, which He freely bestowed on them in the beloved; He maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to believe in the Lord Jesus Christ as their Savior, and to live a humble and holy life after His example, and in obedience to God's revealed will. Those who believe in Christ and obey Him are saved, the chief benefits that they receive being justification, adoption into the number of the sons of God, sanctification through the indwelling of the Spirit and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work, the Holy Spirit uses the means of grace, especially the Word, Sacraments and prayer.

X. The Sacraments instituted by Christ are baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father, and of the Son and of the Holy Spirit, and is the sign and seal of our union to Christ, of regeneration, and of renewing of the Holy Spirit, and of our engagements to be the Lord's. It is to be administered to those who profess their faith in Christ and to their children.

The Lord's Supper is the partaking of the bread and the cup as a memorial of Christ's death and is a sign and seal of the benefits thereof to believers. It is to be observed by His people till He comes in token of their faith in Him, and His sacrifice, their appropriation of its benefits, of their future engagement to serve him, of their communion with Him and with one another. The benefits of the Sacraments are not from any virtue in them, or in him that doth administer them, but only from the blessing of Christ, and the working of His Spirit in them that by faith receive them.

XI. It is the duty of all believers to unite in church fellowship, to observe the Sacraments and other ordinances of Christ, and to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christlike spirit among themselves, and towards all men, to labor for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XII. At the last day, the dead shall be raised, and all shall appear before the judgment seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. Those who have believed in Christ, and have obeyed Him shall be openly acquitted and received into glory ; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins,

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### FORM OF ACCEPTANCE

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I receive and adopt the Confession of Faith of this Church as based on, and in accord with the Word of God ; and I declare it to be the Confession of my faith.

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THE WESTMINSTER SHORTER CATECHISM  
WAS ADOPTED IN 1907.  
AS A BASAL STANDARD

OF THE

PRESBYTERIAN CHURCH OF CHOSŌN.

(As it is easily obtainable elsewhere, it is not copied in here)

**THE**  
**FORM OF GOVERNMENT**  
**OF THE**  
**PRESBYTERIAN CHURCH OF CHOSSEN.**

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**Chapter I. Preliminary Principles.**

There are certain general principles underlying the Form of Government of the Presbyterian Church, and it is necessary to understand these clearly if one is to understand the nature of the Church.

There are eight of these principles which are as follows, —

I. Freedom of Conscience.

God alone is Lord of the conscience, and has left it free from the doctrine and commandments of men which are in anything contrary to His Word, or beside it in matters of faith and worship. The right of private judgment in all matters that respect religion is universal and inalienable. We do not wish to see any religious organization aided by the civil power further than may be necessary for protection and security, and at the same time, be equal and common to all others.

II. Freedom of the Church.

In consistency with the above principle we believe that every Christian denomination or Church has the right of declaring the terms of admission to its communion, the qualifications of its members and officers and its whole system of internal government according as Jesus Christ has appointed it ; that, in the exercise of this right, they may err in making the terms of communion either too narrow or too lax ; yet, even in this case, they do not infringe upon the liberty or rights of others, but only make an improper use of their own.

III. Church Officers and their Duties.

Our Savior, Jesus, Head of the Church, for the edification of the Church which is His body has appointed officers not only to preach the Gospel and administer the Sacraments, but also to exercise discipline for the preservation of truth and duty ; therefore it is incumbent upon the Church's representatives, the officers, and upon the whole Church to censure or cast out those who believe falsehood or practice wickedness; observing, in all cases, the rules contained in the Word of God.

#### IV. The Relation of Truth and Action.

Truth is the basis of right action, and the evidence of truth is its tendency to promote holiness, according to the Master's rule, "By their fruits, ye shall know them." No statements can be more absurd or pernicious than the assertions that truth and falsehood are on the same level, and that it makes no difference what a man believes. Faith and behavior are connected things; truth and duty are bound together and cannot be separated. If this were not so, there would be no use in trying to discover truth or to embrace it.

#### V. Qualifications of Officers.

In accordance with this fourth principle, the Church should make rules such as to secure the choice as officers of men sound in the faith. We recognize that there are truths and forms with respect to which men of good characters and principles may differ, and in all these matters we believe that both private Christians and Churches should exercise mutual forbearance towards one another.

#### VI. Power of Electing Officers.

Although the character, qualifications, authority, method of selection and investiture of Church officers are all laid down in the Holy Scriptures, the election of the persons to exercise this authority in any particular society is in that society.

#### VII. Governing Power.

All Church power, whether exercised by the Church as a whole or through its chosen representatives, is only ministerial and declarative; that is to say, that the Holy Scriptures are the only rule of faith and behavior, and no court of any denomination whatsoever should make laws by virtue of its own authority to bind the consciences of its members, but all of its decisions should be founded upon the revealed will of God.

Because men are weak, councils great or small in exercising governing power perhaps will not be able to avoid making mistakes, but of necessity we must commit this power to fallible men; nevertheless there is much greater danger from the usurped claim of having the right to make new laws, than there is from the right of judging upon laws already made and common to all Christians.

#### VIII. Discipline.

If the Church observes with vigor and strictness the seven principles above, the glory and happiness of the Church will increase. Church discipline is moral and spiritual only and not civil, and can derive no force whatever except from its own justice, the approbation of outsiders and from the countenance and blessing of the great Head of the Church Universal.

## Chapter II. The Church.

### 1. Its Establishment.

God is gathering out of every nation a great multitude in which, throughout the ages, He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the Body of Jesus, the Temple of the Holy Spirit. This company is made up of the saints of all lands and ages, and is called the "Holy Catholic Church."

### 2. Its Divisions.

There are two parts to this Church, the Invisible and the Visible. The members of the Invisible Church are known only to God the Visible Church is that which is established in the whole world, and its membership is composed of the whole body of those who call themselves Christian and acknowledge the Father, Son and Holy Spirit, one God in three Persons.

### 3. The Assembling of the Church.

As this immense multitude cannot meet together in one place to hold communion, or to worship God, it is reasonable and warranted by Scripture example that they should be divided into local churches to meet separately. (Gal. 1:21-22, Rev. 1:4, 20 and 2:1).

### 4. Local Churches.

A local church consists of a number of professing Christians with their children voluntarily associated together for worship, holy living and the extension of Jesus' Kingdom according to the teaching of the Scriptures; submitting to a certain form of government, and assembling stately for public worship. (Acts 2:41,47, I. Cor. 7:14, Mark 10:14, Heb. 8:5).

## Chapter III. Officers of the Church.

### 1. The Officers who Founded the Church.

Our Lord Jesus at first collected His Church out of various nations, and formed it into one body by the mission of men endued with miraculous gifts which have long since ceased. (Ps. 2:8, Rev. 7:9).

### 2. Permanent Officers of the Church.

The ordinary and permanent officers of the Church are as follows,—  
A. Elders (Bishops, I Tim. 3:1, Acts 20:17, 28) and B. Deacons.

Elders are of two classes (a) The preaching and ruling Elder, commonly called "Minister," and (b) The ruling Elder, commonly called "Elder." This latter is the representative of the people.

Both of these officers shall be chosen from the male members of the congregations who are in full communion.



NOTE.—Licentiates are men regularly licensed by Presbytery to preach the Gospel under its oversight. They have no ruling authority in the Church.

#### Chapter IV. Ministers.

1. Ministers are officers set apart by ordination for the preaching of the Gospel of Christ, the administration of the Sacraments and the government of the Church. This office is the first in the Church, both in dignity and usefulness. (Rom. 11:13).

The person who fills this office has in the Scripture been given various names expressive of his various duties. Because he has oversight of the flock of Christ, he is called "Bishop." (Acts 20:28) Because he feeds them with spiritual food, he is termed "Shepherd" ("Pastor"). (Jer. 3:15, I. Pet. 5:2-4). As he serves Christ in His Church, he is called "Slave" ("Minister"). (Phil. 1:1); also "Workman" (I. Cor. 4:1), also "Minister of the New Testament" (II. Cor. 3:6).

As it is his duty to be grave and prudent, and an example to the flock, and govern well in the house and kingdom of Christ, he is called, "Elder" (I. Pet. 5:1-3). As he is sent of God, he is termed, "Angel of the Church" (Rev. 2:1). As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is called, "Christ's Ambassador," and "Ambassador of the Gospel" (II. Cor. 5:20, Eph. 6:20). As he exhorts with faithful teaching, and endeavors to make opposers realize the truth, he is called, "Teacher" (Tit. 1:9, I. Tim. 2:7, II. Tim. 1:11.) As he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed, "Steward of the Mysteries of God" (Luke 12:42, I. Cor. 4:1-2).

These various names do not indicate grades of the office, but the various duties that pertain to the one office.

#### 2. Qualification of Ministers.

The person holding this office should be possessed of a competence of learning (both general and theological), should be blameless in life, sound in the faith, and skilled in teaching; he should exhibit a sobriety and holiness of behavior becoming the Gospel; he should rule his own house well; and should have a good report from those that are without. (I. Tim. 3:1-8).

#### 3. Duties of Ministers.

As God has given different gifts to ministers, and has committed to them various works to execute, the Church is authorized to call and appoint them to labor as pastors, teachers and in other ways according to their gifts. (Eph. 4:11).

(a). When a minister is called to labor as a Pastor, it is his duty to pray for the flock as their representative, to teach them God's Word, and expound it, to lead the singing, administer the Sacraments, as God's representative to bless the people, to teach and catechize the children and young people, to visit the people, to comfort the poor, the sick and the unfortunate and to unite with the Elders in the governing of the Church.

(b). When a minister is called to be a teacher in a theological school or college, to give instruction in the doctrines and duties of religion to the youth there, he should take pastoral oversight of them and be diligent in sowing the seed of the Word and gathering the fruit, as one who watches for souls.

(c). When a minister is called to be a foreign missionary, he should administer the Sacraments, and has power to organize and found churches.

(d). When a minister is called to labor on religious newspaper or book work, he must strive for the edification of the Church and the furtherance of the Gospel.

## Chapter V. Ruling Elders.

### 1. Founding of the Eldership.

As there were in the Church under the Law Elders of the people, so in the Gospel Church, in addition to pastors there were officers called Ruling Elders.

### 2. Powers of Elders.

These Elders do not labor wholly in preaching and teaching, but in all of the Church courts, they have the same authority and eligibility to office as ministers. (I. Tim. 5:17, Rom. 12:7-8).

### 3. Qualifications of Elders.

Elders should be blameless of life, sound in the faith, men of wisdom and discretion, and by their holiness of behavior and speech, be an example to the flock. (I. Pet. 5:1-3).

### 4. Duties of Elders.

Ruling Elders as the immediate representatives of the people and elected by them should join with the pastors in the exercise of government and discipline, and take oversight of the spiritual interests of their local Church, and also of the Church generally when called thereto.

As individuals or as a Session, they should diligently watch over the flock committed to their charge by the Master that no corruption of doctrine or morals enter therein. Evils which they cannot correct by private admonition, they should bring to the notice of the Session.

They should visit the people in their homes, especially the sick ; they should instruct the ignorant, comfort the mourner, nourish and guard the children of the Church ; and all of those duties which private Christians are bound to discharge by the law of love, are especially incumbent upon them by Divine vocation, and are to be discharged as official duties.

They should pray with and for the people ; they should be careful and diligent in seeking the fruit of the preached Word among the flock, and should inform the pastor of cases of sickness, affliction, and awakening and of all others needing his special care.

### Chapter VI. Deacons.

1. Deacons are officers distinct from Ministers and Elders.

They are elected by the members from among the male members of the Church in full communion, and are set apart by the pastor by ordination. The office is a perpetual one.

2. Qualifications of Deacons.

Deacons should be chosen from men of honest repute and approved piety, who are esteemed for their prudence and sound judgment, whose behavior becomes the Gospel, and whose lives are exemplary. Those duties to which all Christians are called in the way of beneficence are especially incumbent upon deacons.

3. Duties of Deacons.

It is their duty to unite with the pastor and Elders in the care of the poor and the sick, and to gather and distribute the offerings of the Church taken for that purpose. (Acts 6 : 1-2).

If the Church so desires, it may turn over to the Chaychikhoi all of the finances of the Church, and the matter of holding its real property, the same to be managed under the oversight of the Session. (Acts 6:3-6).

4. Chaychikhoi. (Substitute for the Deacons' Court).

In a local Church, the entire Session and the Deacons, may form a Chaychikhoi of which the Pastor shall be Chairman. A secretary and a treasurer shall be chosen and frequent meetings held.

In an unorganized church, the pastor, helper, "yungsoo" (unordained Elder), and unordained deacons may temporarily constitute a Chaychikhoi.

All benevolent and financial matters may be handled by this body. Nothing shall be done by the members as individuals. Everything shall be done by the vote of the body in its meetings. The treasurer shall only pay out money as ordered by the body and he shall use receipts.

Each year at the annual congregational meeting, the Chaychikhoi shall make a general report of its experience and the state of affairs of the congregation, and of all receipts and disbursements, a statistical report and a budget for the next year.

At that time, the treasurer shall present his books for audit.

Without a vote of the local Church and the permission of Presbytery, the Chaychikhoi shall have no right to contract debt upon the security of the Church property.

#### 5. Appointing Deaconesses.

If the Session appoints Deaconesses, it shall be their duty to care for the sick, for prisoners, for widows and orphans, and in general to help in the relief of distress. They shall work under the oversight of the Session. (See Chapter XIII Sec. 9).

### Chapter VII. Ordinances of a Local Church.

The ordinances established by Christ, the Head, in a local Church which is regularly constituted with its proper officers, are:

- (1) Prayer. (Acts. 6:4, I. Tim. 2:1).
- (2) Singing. (Col. 3:16, Ps. 9:11, Eph. 5:19, Col. 4:6).
- (3) Reading the Scriptures. (Acts 15:21 Luke 4:16-17).
- (4) Expounding and preaching the Word. (Tit. 1:9, Acts 10:42, Luke 24:47, II. Tim. 4:2, Acts 9:20).
- (5) Baptism. (Matt. 28:19, Mark 16:15-16).
- (6) Lord's Supper. I. Cor. 11: 23-29).
- (7) Public solemn fasting and thanksgiving. (Luke 5:35. Phil 14:6, I. Tim. 2:1, Ps. 50:14 and 95:2).
- (8) Catechising. (Heb. 5:12, II. Tim. 3:14-17).
- (9) Collections for the poor and other pious purposes. (I. Cor. 16:1-4 Gal. 2:10, 6:6 Acts 11:27-30).
- (10) Discipline. (Heb. 13:17, I. Cor. 5:4-5, I. Thess. 5:12-13, I. Tim 1:20, 5:12).
- (11) Blessing the people. (II. Cor. 13:14, Eph. 1:2).

On the Lord's Day, believers shall assemble for the worship of God.

### Chapter VIII. Church Government and the Judicatories.

#### 1. The Necessity of Church Government.

It is absolutely necessary that the government of the Church be exercised under some definite and certain form, (I. Cor. 14:40) and we believe that it is expedient and agreeable to Scripture, and the practice of the primitive Christians that the Church be not governed by individu-

als but by congregational, presbyterial and synodical assemblies. (Acts 15:6). In full consistence with this belief, we embrace in the spirit of love those Christians of other denominations who differ with us in opinion or practice on these subjects.

## 2. The Nature and Control of Church Courts.

Altho the various Church courts differ in grade, being all composed of Elders, they are of the same presbyterial nature. As they possess inherently the same qualifications, they have the same rights and powers, differing only as the Constitution may provide.

It is according to Scriptural example and needful to the purity and harmony of the whole Church that disputed matters of doctrine and order arising in the lower courts should be referred to the higher courts for decision.

For the orderly and efficient dispatch of ecclesiastical business, it is necessary that the sphere of action of each court should be distinctly defined. It will be seen that although each court exercises exclusive and original jurisdiction over all matters especially belonging to it, the lower courts are subject to the review and control of the higher courts in regular gradation. Therefore the courts are not separate and independent tribunals, but they have a mutual relation, and every act of jurisdiction is the act of the whole Church performed for it through the appropriate organ.

## 3. Meetings of the Courts.

The Church administers government through Sessions, Presbyteries and a General Assembly, which courts shall meet at least once a year.

## 4. Powers of the Courts.

These assemblies ought not to possess any civil jurisdiction, nor inflict any civil penalties. (Luke 12: 2-14 John 18:36). Their power is wholly moral and spiritual, and that only ministerial and declarative. (Acts 15:1-32). They possess the right of requiring obedience to the laws of Christ, and of excluding the disobedient and disorderly from the privileges of the Church. To give efficiency to this necessary and Scriptural authority, they possess the powers requisite for obtaining evidence and inflicting censure.

They can call before them any offender against the order and government of the Church; they can require members of their own society to appear and give testimony in the cause; but the highest punishment to which their authority extends is to exclude the contumacious and impenitent from the congregation of believers.

## Chapter IX. The Session.

### 1. Composition of the Session.

The Church Session consists of the pastor and elders of the local Church. (Tit. 1:5, Acts 14:23).

### 2. Quorum of the Session.

If there are but two Elders in the Session, the pastor and one Elder constitute a quorum, but if there are more than three Elders, the pastor and two Elders shall constitute the quorum.

### 3. Moderator of the Session.

The pastor of the Church shall always be the Moderator of the Session; except when for prudential reasons, it may appear advisable that some other minister be invited to preside; in which case, the pastor may, with the concurrence of the Session, invite in such other minister as they see meet, belonging to the same Presbytery, to preside in that case. The same expedient may be adopted in case of the sickness or absence of the pastor.

### 4. Temporary Moderator of Session.

It is expedient at every meeting of the Session, more especially when constituted for judicial business, that there should be a presiding minister. When therefore a church is without a pastor, the Presbytery shall appoint a Moderator of the Session to act until a new pastor is called. If the Presbytery has not appointed a Moderator, the Session may invite a minister to preside for a particular occasion. Where it is impracticable to procure the attendance of such a Moderator, the Session may proceed without it.

### 5. Alternate Moderators.

In congregations where there are two or more pastors, they shall, when present, alternately preside in the Session.

### 6. Duties of Sessions.

The Church Session is charged with maintaining the spiritual government of the congregation (Heb. 3:17); for which purpose, they have the power of examining into the knowledge and Christian behavior of the members of the Church, of examining and admitting persons to the catechumenate and to the communion of the Church, of exhorting communicant parents that they present their children for baptism, of examining and admitting to the full communion those baptized in infancy and of granting Church letters (noting in each whether the person is a catechumen, or baptized, and also noting the baptized children) and receiving them.

When the pulpit is vacant, under the direction of Presbytery, they shall invite ministers to supply the pulpit, and administer the Sacraments; they shall arrange for the election of Elders and deacons, shall examine the Elders and deacons-elect. After permission of Presbytery is received, they shall ordain the Elders, and they shall also directly ordain the deacons. They shall decide the time and manner of the taking of all offerings; shall receive and transmit petitions to Presbytery.

They may call before them offenders and witnesses and question them, and when necessary even introduce witnesses from outside the membership of the congregation. If proof of the offence is clear, they may admonish, rebuke, suspend (i. e. exclude from the Sacraments) or expel those found to deserve it, and they may remove suspension. (1. Thess. 5:12-13, 11. Thess. 3:6, 14-15, 1. Cor. 11:27-30).

They shall concert the best measures for promoting the spiritual interests of the congregation; shall supervise Bible Classes, the Sunday School, the Children's Sunday School, the Christian Endeavor Society, and the various other societies and agencies of the congregation. They shall appoint delegates to Presbytery.

#### 7. Powers of Sessions.

Subject to the provisions of the Directory of Worship, the Session shall have and exercise exclusive authority over the worship of the congregation (including the music); shall determine the times and places of preaching services and all other meetings. They shall have exclusive authority over the uses to which the church buildings may be put.

#### 8. Meetings of Session.

The Session at its convenience should meet at least once every three months in regular session; and special meetings may be convened at any time by the pastor, or when two Elders ask for a meeting or when the Presbytery orders a meeting. When the pulpit is vacant, any two Elders may call a meeting of Session.

#### 9. Minutes of Session.

Every Session shall keep a clear record of its proceedings, and at least once a year, it shall submit these Minutes and its rolls to the Presbytery for examination,

#### 10. Rolls of all sorts.

Sessions should keep rolls in general as follows,—

- A. Of Catechumens, and date of admission.
- B. Communicants, and date of reception.
- C. Suspension and date of infliction.
- D. Deceased and the dates.

- E. Those received or dismissed by letter and the dates.
- F. Marriages and the dates.
- G. Those baptized in infancy, and received into full communion and the dates.

All names should be recorded according to the rolls of the national government; women's names should be accompanied by that of their husbands, and by their own family names.

Names of those who have gone elsewhere in marriage, or have gone elsewhere to live shall be moved to special separate rolls. The names of those who have not been heard of for over two years shall be taken from the active rolls.

The receiving and giving of church letters and the removing of names from the rolls shall be done officially by the Session's action.

#### 11. Congregational Meetings.

Only the Session can call a congregational meeting. One may be called if the Session wishes it, or upon petition of the Chaychikhoi (Official Board of the Church), or upon petition of the members of the congregation or by order of a superior court. If the above petitions for a meeting are received, unless there be special reasons to the contrary, the Session shall call a meeting.

The Moderator and Clerk of the Session act in those capacities in the congregational meeting. The Minutes of congregational meetings should be kept in a separate book, but by the Clerk of Session.

On the matter of calling a pastor, if a majority of the members of the Church who are in good standing petition for a meeting, or if a superior court orders one, the Session must call one.

Such meetings are called by public notice read before the congregation on a Lord's Day. Such notice specifies the object of the meeting. Unless notice can be given to every member of the Church, at least a week must elapse between the giving of this notice and holding of the meeting.

Only members of the local Church in full communion, male and female, have the right to vote at congregational meetings. When choosing pastors, Elders or deacons, the Session may nominate suitable persons. When electing pastors, a two thirds of all votes cast, and the signatures of one half at least of the communicant members are required for an election. In electing Elders, two thirds of the votes cast, and for deacons a majority is required for election.

At a duly called meeting of the congregation, those present shall



constitute a quorum, but, in case of a very small attendance, the Moderator shall urge adjournment to a later date.

Every congregation should hold an annual meeting for the purpose of receiving the report of the Session and Chaychikhoi (Official Board) and from other organizations of the Church, for passing upon the Budget for the ensuing year, and for the transaction of other business regularly brought before it.

## Chapter X. The Presbytery.

### 1. The Need for a Presbytery.

Whereas there are many congregations within the one united church established in Christ, for the purpose of mutual counsel and assistance, to preserve soundness of doctrine and regularity of discipline (Acts 6 : 1-6, 9:31, 21 : 20), to concert measures for the promoting of knowledge and the pure doctrine, for the preventing of infidelity and immorality, it is necessary that there should be presbyterial assemblies.

It is very evident that in the Church of Jerusalem after the scattering abroad of the Church, there were many local congregations (Acts 6:1, 9:31,21, Ch.22 : 41-47, 4:4) and these congregations were associated under a Presbytery (Acts 15 : 2-4, 6,22,30 ; 21 : 17-18). In the Church of Ephesus also, there were many congregations, and evidence of a Presbytery (Acts 19 : 18-20 ; Cf. I. Cor. 16 : 8, 9, 19 ; Acts 18 : 19, 24-26, 20 : 17-18, 25-31, 36-37 ; Rev. 2 : 1-6).

### 3. Composition of a Presbytery.

A Presbytery consists of all the ministers within a given district (in number not less than five), and one delegate Elder from every pastoral charge. (also for the present, one delegate Elder from the organized churches of each helper circuit which is controlled by a missionary).

All ministers to whom no work has been assigned by the Assembly or Presbytery, and those whose salary is not provided directly by the church have the privileges of the floor but no vote in the sessions of Presbytery. They may, however, be elected upon committees and have both a voice and vote there.

### 3. The Sending of Delegates to Preshytery.

Every church that has a single installed pastor is entitled to send one delegate Elder. Churches having two or more installed pastors shall have the right to send as many delegate Elders as they have pastors.

### 4. Vacant Churches.

An organized charge whose pulpit is vacant shall be allowed to send one delegate Elder.

5. Credentials of Delegates.

Delegate Elders should bring credentials from their Sessions.

6. Quorum of Presbytery.

Any three ministers and two Elders belonging to Presbytery, met at the time and place appointed, shall be a quorum competent to proceed to business.

7. Duties of Presbytery.

The duties of Presbytery are as follows :—

A. The care and oversight of the Sessions, Churches, Ministers, and Licentiates, within its bounds, and of groups of believers not yet organized as churches.

B. It has power to receive and act upon all overtures, petitions, complaints, appeals and references that are regularly brought before it from the Church Sessions. (Acts 15 : 5, 6, 19, 20) (provided that cases may be transmitted to Judicial Commissions as prescribed by the Book of Discipline) (I. Cor. 6 : 1-8 I. Tim. 5 : 19). It may receive appeals and transmit them to the General Assembly.

It may examine and take under its care candidates for the ministry, and superintend their education ; it may examine those who are already candidates, and grant them licenses to preach ; it may also cause to rest, transfer or dismiss licentiates : it may permit the election of Elders, and after they are elected, examine them and permit their ordination : it may ordain, install, remove, install as full sole pastor, receive or dismiss by letter, or judge ministers : (I. Tim. 4 : 14 ; Acts 13 : 2-3) it may examine the records of Sessions and approve or censure them.

It may explain questions of doctrine and discipline seriously proposed (Acts 15 . 10 Gal. 2 : 2-5) ; it may condemn erroneous opinions which injure the purity or peace of the church (Acts 15 : 22, 24) ; it may visit local churches for the purpose of inquiring into their state, and redressing the evils that may have risen in them. (Acts 20 : 17-30, 6 : 2, 15 : 36).

It establishes new congregations, divides old ones, unites them, receives them, disbands them : it gives counsel and aid to Sessions, Churches, and groups of unorganized believers in respect to the calling of pastors, election of officers, conduct of evangelistic, school, financial and other matters : it transmits petitions and overtures to the General Assembly, and deals with matters sent down by the General Assembly : it maintains order (I. Cor. 14 : 33,40), carries on evangelistic work, elects delegates to the General Assembly : and in general orders whatever pertains to the spiritual welfare of the churches under its care.

C. In case of dispute as to the property rights in local churches, the Presbytery has the power to decide the matters.

D. With a view to the exercise of its episcopal powers, Presbytery may provide Committees of Visitation from among the ministers and Elders within its bounds which shall visit and counsel with the churches and groups of unorganized believers, and assist Presbytery in the oversight of the field. The number of these Committee and the size of field assigned to each shall be determined by the Presbytery.

These Visitation Committees are not Church Courts. They have no power to act upon pastoral Calls, or to present them to those called or to appoint Stated Supplies ad interim, but they may counsel with the Sessions of vacant churches with reference to employing pastors during the vacancy of the pulpit, and they may take into consideration the location of ministers and licentiates, the amount of salary to be given them etc., and report the same to Presbytery.

In order to provide for vacancies occurring between meetings of Presbytery, the Presbytery may give to the Visitation Committees or some other Committee the power of assigning work to ministers when occasion arises, these appointments being only until Presbytery shall meet. It may also give them the power of appointing temporary Moderators of Session under the same circumstances.

The main purpose of these Committees is to give advice to Churches and Sessions, and gather information for the Presbytery. Members of these Committees, whether invited or not, shall have the right to attend any and all meetings of Sessions, Totanghoi (several Sessions meeting together), Chaychikhoi (Official Boards), and every other sort of a meeting and they shall the privileges of the floor in them, but no vote. Sessions should seek the advice of the whole Visitation Committee whenever they are considering the choosing of pastors, Elders or helpers.

Each Visitation Committee shall report to Presbytery giving a narrative of the condition of their field, and also they shall report upon any other matters especially referred to them by Presbytery, but nothing in these provisions shall prevent Sessions or individual church members from exercising their right of direct approach to Presbytery.

The Presbytery should instruct the Committees of Visitation to make a visitation of their pastoral charges especially once every three years. When they make this special visitation, they shall inquire into the spiritual, financial and evangelistic situation, the Sunday School work and the work of other organizations of the Church. They shall also satisfy themselves as to whether the pastor is doing useful and effective

work, and they shall present to the Presbytery suggestions or requests from the Elders, or the Session, or the Chaychikhoi (Official Board) or from representatives of the congregation.

They shall question each pastor, Elder, Session and Chaychikhoi after the manner of the list of questions in the Appendix. If desirable, they may also call others. The Committee shall report to Presbytery with regard to any desirable changes, and when the Presbytery has formulated its findings, it shall appoint a Committee of one person and send him to read the finding before the congregation.

8. The Minutes and report of Presbytery.

It shall be the duty of the Presbytery to keep a full and clear record of its proceedings, and once a year to report the licensures, ordinations, reception or dismissal of members, deaths, the division, union or new establishment of churches, and, in general, all important changes that have taken places within their bounds in the course of a year.

9. Meetings of Presbytery.

Presbytery shall meet upon its own adjournment; and when an emergency shall require a meeting sooner than the time to which it stands adjourned, the Moderator (or in case of his absence, death, or inability to act, the Stated Clerk) shall, with the concurrence or at the request of two ministers and two Elders, the Elders, being of different congregations, call a special meeting. For this purpose, he shall notify every minister belonging to the Presbytery and the Session of every vacant church not less than ten days before the time of the meeting specifying the particular business of the intended meeting, and nothing shall be transacted at such special meeting besides the special business for which the judicatory has been convened.

10. Rules for Opening and Closing Meetings.

At every meeting of Presbytery, a Sermon shall be delivered, if convenient, by the Moderator or some one else; and every particular session shall be opened and closed with prayer.

11. Corresponding Members.

Presbytery may invite the following three kinds of guests, —

A. Ministers in good standing in other Presbyteries of this church.

Such may be given the privileges of the floor if the Presbytery so desires, and they may take part in the deliberations, and may offer advice.

B. Ministers from other denominations and distinguished visitors.

When such visitors are present, the Apportionment Committee or

possibly the Moderator may extend to them the privileges of the floor for the presentation of greetings.

#### C. Non-delegate Elders.

Presbytery may give to such visitors the privileges of the floor only to report upon particular matters entrusted to them, but, since their Sessions will already have a regular delegate representative, it is better to have all business reported through those delegates.

### Chapter XI. The Synod.

Since the church of Chosen has as yet not established any Synods, for the present no rules for them are made.

### Chapter XII. The General Assembly.

#### 1. The Definition of the General Assembly.

The General Assembly is the highest judicatory of the Presbyterian Church. It represents in one body all of the local churches of this denomination. Its title is the "General Assembly of the Church of Chosen."

#### 2. Composition of the General Assembly.

The General Assembly consists of an equal delegation of ministers and Elders from each Presbytery, in the following proportions,—one minister and one Elder for every seven organized churches or fraction of seven above four sevenths.

#### 3. Quorum of General Assembly.

A majority of the appointed delegates to General Assembly if met at the time and place appointed shall constitute a quorum, but at least a majority of the Presbyteries must be represented, and a majority also of the possible delegate ministers, must be present.

#### 4. Duties of General Assembly.

To the General Assembly belongs the general care of all the work and interests of the whole church.

It shall receive and act upon all overtures, petitions, appeals, complaints, and references that are regularly brought before it. (provided that cases may be transmitted to Judicial Commissions of the General Assembly as prescribed by the Book of Discipline)

It shall review the records of all the Presbyteries and approve or censure them. It shall give its advice and instruction in cases submitted to it in accordance with the Constitution of the church. It shall constitute the bond of union, peace, correspondence and mutual confidence among all the churches.

5. Powers of the General Assembly.

(A) The General Assembly interprets the Constitution (which consists of the Confession of Faith, the Shorter Catechism, the Form of Government, Book of Discipline and Directory of Worship) with final authority; decides all controversies respecting doctrine and discipline; reproveth, warns and bears testimony against error in doctrine, or immorality in practice in any congregation or Presbytery.

It erects new Presbyteries, unites old ones, or divides them and determines their boundaries.

It superintends the concerns of the whole church; conducts correspondence with other denominations according to plans arranged; suppresses schismatic contentions; and in general recommends and attempts to make operative a reformation in actions, the promotion of love, truth, and holiness throughout the whole church.

In case of dispute as to the property rights in local churches, it has ultimate power upon appeal from Presbytery to deal with the same. It may also appoint Committees on Missions, and other church work, and may undertake the care of theological schools, colleges and academies.

6. (B) Before any overtures or enactments proposed by the Assembly to be established as rules regulative of the constitutional powers of Presbyteries and Synods shall be obligatory upon the church, it shall be necessary to transmit them to all of the Presbyteries and to receive the returns of at least a majority of them, approving thereof, and also the approval of two thirds of the total number of those voting in the Presbyteries. Such rules shall be appended to the Constitution of the church.

7. Meetings of General Assembly.

The General Assembly shall meet at least once a year. On the day and hour appointed, the Moderator of the last General Assembly (or, if he be not present, some other minister) shall open the meeting with a sermon, and preside until a new moderator is chosen. No commissioner shall have a right to deliberate or vote in the Assembly until his name has been enrolled by the Clerk.

8. Ceremonies of the General Assembly.

Each session of the Assembly shall be opened and closed with prayer. When the whole business of the Assembly is finished, and the vote on adjournment taken, the Moderator shall say from the Chair,—‘By virtue of the authority delegated to me by the Church, let this General Assembly be dissolved, and I do hereby dissolve it, and require another General Assembly, chosen in the same manner, to meet at.....on the.....’

day of ... A. D. ...." After which, he shall pray, and return thanks, and pronounce the apostolic Benediction.

### Chapter XIII. Election and Ordination of Elders and Deacons.

Having in the above chapters defined the officers of the Church and the judicatories by which they are governed, it is proper here to prescribe the method by which these officers are chosen and inducted into their offices, and the principles by which they shall be governed in discharging their several duties.

#### 1. Method of Election.

Every congregation shall elect persons to the office of ruling Elder and to the office of Deacon (the word "deacon" here and elsewhere in this book always means "ordained deacon") in the manner most approved and in use in that congregation, but in all cases those elected must be male members in full communion in the Church in which they are to exercise their office. (I. Cor. 14:40) Announcement of the election must be made on a previous Lord's Day. Only members in full communion have the right to vote. For an Elder, a two thirds vote is required, but, for a deacon, a majority vote is sufficient.

#### 2. Approval of Election.

When the election has taken place as given in the previous section, and the approval of the Presbytery (not in the case of deacons) and the consent of the person elected has been obtained, he shall be set apart in the following manner.

#### 3. Order of Service.

The members of the Church having met at the appointed time and place, the minister shall preach a sermon. After this, in a concise manner, he shall state the warrant and nature of the office of Ruling Elder or deacon, together with the character proper to be sustained, and the duties to be fulfilled by the officer elect. Having done this, he shall propose to the candidate, in the presence of the congregation, the following questions.—

- (1) Do you believe the Scriptures of the Old and New Testament to be the Word of God, the only infallible rule of faith and practice?
- (2) Do you sincerely receive and adopt as your own the Confession of Faith, and Catechism of the Church as containing the system of doctrine taught in the Holy Scriptures?
- (3) Do you approve the Government and Discipline of the Presbyterian Church of Chosen?
- (4) Do you accept the office of Ruling Elder (or Deacon) in this

congregation, and, in reliance upon God's grace, promise faithfully to perform all of the duties thereof?

(5) Do you promise to study the peace, unity and purity of the Church?

The Elder or Deacon-elect having answered the questions in the affirmative, the minister shall address to the members of the Church the following question.—

“Do you, the members of this Church, receive this ..... as a Ruling Elder (or Deacon), and do you promise to yield him all that honor, encouragement and obedience in the Lord, to which his office, according to the Word of God, and the Constitution of this Church, entitles him?”

The members of the Church having answered this question in the affirmative by holding up their hands, the minister shall proceed to set apart the candidate by prayer and the laying on of hands to the office of Ruling Elder (or Deacon), and shall give to him and to the congregation an exhortation suited to the occasion.

#### 4. Ordination Reception.

Where there is already an existing Session, it is proper that the members of that body, at the close of the service, and in the presence of the congregation, take the newly ordained Elder by the hand, saying words to this purpose, “We give you the right hand of fellowship to take part of this office with us.”

#### 5. Period of Service.

The offices of Elder and Deacon are both life offices, and cannot be laid aside at pleasure. No person can be divested of either office except by deposition.

#### 6. Resignation.

An Elder or Deacon may become, through age or infirmity, incapable of performing the duties of his office; or, though not chargeable with either heresy or immorality, he may become unacceptable in his official capacity to the majority of the congregation to which he belongs. In either of the cases, he may, with the consent of the Session, resign and cease to be an acting Elder or Deacon, or he may even demit the office altogether.

#### 7. A Required Resignation.

Whenever a Ruling Elder or Deacon, from either of those causes, or from any other, not inferring crime, shall be incapable of serving the Church to edification, the Session shall take order on the subject, and state the fact, together with the reasons for it on their records; pro-



vided always that nothing of this kind shall be done without the concurrence of the individual in question, unless by the advice of Presbytery.

8. Rotary Eldership.

If any Church, by a majority vote of its members in full communion, shall prefer to elect Elders or Deacons for a limited time, it may do so, provided:

(1) That the period of their service shall be not less than three years.

(2) That the Elders be divided into three classes, one third to be elected every year

(3) That when the officer's period of active service is over, even though he be not re-elected, since his office is for life, he be not divested of his office, but shall be entitled to represent his local Church in the higher judicatories when chosen by his Session or Presbytery.

9. Deaconesses.

Whenever it is desirable to have deaconesses, the Session shall appoint faithful and holy women to that office. They shall be set apart by prayer, but not ordained.

**Chapter XIV. Licentiates and Candidates for the Ministry.**

1. Reason for having Licentiates and Other Candidates.

The Holy Scriptures require that some trial be previously had of those who are to be ordained to the ministry of the Gospel, that this sacred office may not be degraded by being committed to weak or unworthy men; and that the Churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed. For this purpose, Presbyteries shall license probationers to preach the Gospel, that, after a competent trial of their talents, and receiving from the churches a good report, they may, in due time, ordain them to the ministry.

2. Jurisdiction over Candidates.

Every candidate for licensure shall be taken on trials by that Presbytery to which he most naturally belongs; but, in case any candidate should find it more convenient to put himself under the care of a Presbytery at a distance from the one to which he naturally belongs, he may be received by the said Presbytery upon his producing testimonials from his home Presbytery or from any two ministers of that Presbytery in good standing, of his exemplary piety and other requisite qualifications.

Every student for the ministry should put himself under the care of Presbytery at the beginning of his theological course. Students failing

to do this shall not be licensed to preach until they have spent at least six months probation as candidates under the care of a Presbytery of the Church of Chosen. If Presbytery so desires, it may allow the candidate to substitute for this six months probation one month's post graduate study in a Seminary connected with the Presbyterian Church of Chosen.

### 3. Licensure.

It is proper and right that candidates applying to Presbytery to be licensed to preach the Gospel shall produce satisfactory testimonials of their good moral character, and of their being regular members of some local Church. And it is the duty of Presbytery for their satisfaction with regard to the real piety of such candidates to examine them respecting their experimental acquaintance with religion, and the motives which influence them to desire the office. This examination shall be close and particular.

Special care should be taken in the examination of applicants who come from other denominations, or who have been educated in Seminaries in countries outside Chosen. In no case shall such persons be ordained to the ministry before they have passed one full year as licentiates working under the direction of the Presbyteries within whose bounds they reside.

Candidates who have the degree of Bachelor or Master of Arts from some college shall be required to produce their diplomas, or at least, authentic testimonials of their having passed through a regular course of study.

### 4. Required Studies.

Because it is highly reproachful to religion, and dangerous to the Church to intrust the holy ministry to weak and ignorant men, Presbyteries shall examine each candidate as to his knowledge of Chinese, English, and of the original languages of the Scriptures (Hebrew and Greek); also as to the arts and sciences, the Bible in the vernacular, on theology in all of its departments, Church history, Church government, and the Sacraments.

If the examination in theology be unsatisfactory to one fourth of the members of Presbytery present, they may demand a further examination in writing, the questions and answers to be filed with the Presbytery Clerk.

The Presbytery may at its discretion accept the diploma of a Bachelor of Arts or Master of Arts in lieu of his examination in the various languages and arts and sciences. In order to try his ability to explain, and

vindicate and practically enforce a doctrine of the Scripture, the Presbytery may require the following written parts,—

- (1). A thesis in Chinese or some other foreign language upon some important point in theology.
- (2). A critical exercise in the exegesis of Scripture.
- (3). A lecture or exposition of Scripture or of some general topic.
- (4). An ordinary sermon.
5. Practical Trials.

The above and other similar exercises, at the discretion of the Presbytery, shall be exhibited until they shall have obtained satisfactory evidence as to the candidate's piety, knowledge, and aptness to teach in the Churches. If the Presbytery think proper, the sermon and lecture may be delivered before a congregation, or before the Presbytery itself.

#### 6. Required Qualifications of Candidates.

In order to guard against the admission of unqualified men to the ministry, it is recommended that unless for special reasons no person shall be licensed to preach who has not graduated from academy and college and spent at least two years in study under some minister approved by Presbytery or in a theological Seminary.

#### 7. Licensure Questions.

When the Presbytery is satisfied with the examinations, they shall proceed with the licensure in the following manner,—The Moderator shall propose to the candidate the following questions,—

- (1). Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
- (2). Do you sincerely receive and adopt as your own the Confession of Faith and Catechisms of this Church as containing the system of doctrine taught in the Holy Scriptures?
- (3). Do you promise to study the peace, unity and purity of the Church?
- (4). Do you promise to submit yourself, in the Lord, to the government of this Presbytery, or of any other Presbytery in the bounds of which you may be called?

#### 8. Ceremony of Licensure.

The candidate having answered these questions in the affirmative, and the Moderator having offered up a prayer suitable to the occasion, he shall address himself to the candidate to the following purpose,—“In the name of the Lord Jesus Christ, and by that authority which He has given to the Church for its edification, we do license you to preach the Gospel wherever God in His providence may call you, and, for this pur-

pose, may the blessing of God rest upon you, and the Spirit of Christ fill your heart. Amen!"

Record shall be made of the licensure in the following or like form,—

"———Presbytery meeting ——at———having received testimonials with regard to———as to his having taken a regular course of study; of his being of good moral character; and of his being in full communion in the Church, proceeded to make the usual examination for licensure; and he having given satisfaction as to his education, his knowledge of religion, his proficiency in theology and other studies, the Presbytery did, and hereby do express their approval of the examinations. He having answered the questions as to the Confession of Faith properly, the Presbytery hereby licenses him to preach the Gospel of Christ as a probationer for the ministry within the boundaries of this Presbytery or any other Presbytery to which he may be orderly called.

9. Transfer During the Period of Candidature.

When any candidate for licensure shall have occasion, while his trials are going on, to remove from the bounds of his own Presbytery into those of another, it shall be proper for the latter Presbytery, on his producing proper testimonials from the former, to take up his trials at the point where they were left, and conduct them to a conclusion in the same manner as if they had been commenced by themselves.

10. Transfer After Licensure.

In like manner, when any candidate after licensure shall by the permission of his Presbytery, remove without its limits, an extract of the record of his licensure, accompanied by a Presbyterial recommendation signed by the Clerk shall be his testimonials to the Presbytery under whose care he shall come.

11. Revocation of License.

When a licentiate has been preaching for a considerable time, and his services do not appear to be edifying to the churches, the Presbytery may, if they think proper, recall his license.

**Chapter XV. Election and Ordination of Pastors and Evangelists.**

1. Calling of the Congregational Meeting.

When any probationer shall have preached to the satisfaction of any congregation so that they seem ready to call him, the Session after conference with the Visitation Committee shall call a congregational meeting. Whenever a majority of the voting members of the congregation ask for a meeting, the Session must call a meeting.



2. Moderator of a Congregational Meeting.

When such a meeting is intended, the Session shall solicit the presence of some minister as temporary Moderator. (See Ch. 9 Sec. 4)

3. Call for a Congregational Meeting.

On a Lord's Day, at the service of worship, the Session shall announce that at a certain time, at the Church or other suitable place of meeting a congregational meeting will be held for the election of a pastor.

4. Voting in a Congregational Meeting.

The Session shall open the meeting at the appointed time, and the temporary Moderator shall preach a sermon. After that he shall announce that if the congregation so desires, he will immediately proceed to take the vote. If a majority signify their wish to do so, he shall proceed with taking the votes.

In this election, no person is entitled to vote who refuses to submit to the discipline of the Church regularly administered, or who does not contribute his just proportion according to the rules of the congregation to its necessary expenses. A two thirds vote of those present and the seals of the majority of the communicant members of the Church shall be necessary to an election.

5. Preparation for the Call.

Even though a two thirds vote has been given, if among the minority there be many who are strongly averse to the candidate, the Moderator shall urge the people not to push the Call at that time. But if the people be nearly or quite unanimous; or if the majority shall insist upon their right to go on with the Call, the Moderator, after proper exhortation shall prepare the Call in due form and have it signed by the Voters, and he also shall sign it. The Moderator shall certify clearly the circumstances of the congregational meeting (including those not concurring and their circumstances) and forward this with the Call to the Presbytery. Not only those who voted but a clear majority of the whole number of communicants in good standing shall sign the Call.

6. Form of the Call.

Shall be as follows,—

Petition.—

—Church members being on sufficient grounds satisfied with the ministerial qualifications of you — and having good hopes from our past knowledge of your labors that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregation; promising you

in the discharge of your duty all proper support, encouragement and obedience in the Lord.

And that you may be free from worldly cares and avocations, we hereby promises and oblige ourselves to pay you the sum of —— yearly in regular installments, during the time of your being the regular pastor of this Church. In testimony whereof, we have respectively placed our seals.

Date. Voters' signatures.

Attesting seal of the Moderator.

If any congregation shall choose to have its Elders or deacons or Chaychikhoi (Official Board) or a special Committee sign on their behalf the petition to Presbytery, they are at liberty to do so.

7. Acceptance of a Call.

When a Call is presented to any minister or licentiate, it is taken for granted that his installation at once is desired. If the candidate accepts the Call, it is also taken for granted that he wishes to be installed. When a candidate is to be ordained in consequence of a Call, it is taken for granted that he will be installed at the same time.

8. Presentation of the Call.

The Call when prepared shall be presented to the Presbytery under whose charge the candidate is. If the Presbytery approves of the Call, it will present it to the candidate. No minister or licentiate shall receive a Call except through the hands of Presbytery.

9. Changing the Provisions of a Call.

When a change in the stipulations regarding salary is desired, if both the Church and pastor agree, they shall report the change to Presbytery. If they do not agree, Presbytery must decide regarding the matter. Only a congregational meeting regularly called shall have the power to bring such a question to the attention of Presbytery.

10. Calling Workers from other Presbyteries.

If the Call be to a licentiate or minister of another Presbytery, a Committee should be sent to urge the Call. This Committee should first show the Call to their own Presbytery and receive its approval; then taking credentials signed by the Presbytery Moderator and Clerk (which credentials will testify that the Call is approved and in order) they shall take them to the other Presbytery.

If that Presbytery approves the Call, it shall place it in the hands of the candidate. If the candidate signifies his acceptance of it, that Presbytery shall make out a letter of dismissal for him, and send him to the Presbytery within whose bounds the calling Church lies. There, if a licentiate, he shall receive his examinations for ordination.

### 11. Required Studies.

When Presbytery is about to ordain a licentiate to the ministry, it shall carefully examine him as to his acquaintance with experimental religion; as to his knowledge of philosophy, theology, Church history, the original languages of the Scriptures (Hebrew and Greek), and other branches of learning; also as to his knowledge of the Constitution of the Church, its Rules and Bylaws, principles of government and discipline.

They may if they wish require him to prepare a sermon or sermons founded upon the Word of God. Licentiates from other Presbyteries are to be examined with particular care.

When the Presbytery is satisfied with his qualifications for the ministry, a time for the ordination shall be set. If convenient, the ordination should be held in the Church where he is to work. It is recommended that the Church observe as a fast day the day before the ordination. (Acts 13:2-3)

### 12. Ordination Questions.

When the appointed time arrives, and the Presbytery has met, some previously selected person shall preach a sermon fitting to the occasion. Afterwards that person or some other person appointed to act as Moderator of the meeting shall briefly recite the proceedings of the Presbytery leading up to the ordination decision. He shall point out the nature and importance of the ceremony, and endeavor to impress upon the audience a sense of the solemnity of the occasion.

Afterwards the Moderator shall propose the following questions to the candidate, —

(1). “Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule for faith and practice?”

(2). Do you sincerely receive and adopt as your own the Confession of Faith and Catechism of this Church as containing the system of doctrine taught in the Scriptures?

(3). Do you approve the government and discipline of the Presbyterian Church of Chosen?

(4). Do you promise subjection to your brethren in the Lord?

(5). Have you been induced as far as you know your own heart to seek the office of the ministry from love to God, and a sincere desire to promote His glory in the Gospel of His Son?

(6). Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution may come to you on that account?

(7). Do you engage to be faithful and diligent in the exercise of all

private and personal duties which become you as a minister of the Gospel ; as well as in all relative duties and the public duties of your office ; endeavoring to adorn the profession of the Gospel with your behavior ; and walking with exemplary piety before the flock over which God shall make you overseer ?

(8). Are you now willing to take charge of this congregation, agreeably to your declaration at accepting their Call ? And do you promise to discharge the duties of pastor to them as God shall give you strength ?”

### 13. Installation Questions.

When the candidate has answered the above questions affirmatively, the Moderator shall put the following questions to the congregation, —

(1). “Do you, the people of this congregation, continue to profess your readiness to receive —— whom you have called as your minister ?

(2). Do you promise to receive the word of truth from his mouth with meekness and love ; and to submit to him in the exercise of discipline ?

(3). Do you promise to encourage him in his arduous labors, and to assist his endeavors for your instruction and spiritual edification ?

(4). Do you promise to continue to him while he is your pastor that sufficient physical maintenance which you have promised ; and whatever else you may see needful for the honor of religion and his comfort among you ?”

### 14. The Ordination Ceremony.

The people having answered these questions in the affirmative by holding up their hands, the candidate shall kneel in a most convenient place in the Church. Then the presiding minister shall, with prayer and the laying on of the hands of Presbytery, according to apostolic example, solemnly ordain him to the office of the Gospel ministry.

Prayer being ended, he shall rise from his knees. and the presiding minister first, and afterwards all of the members of the Presbytery in order shall take him by the hand saying words to this purpose, “We give you the right hand of fellowship to take part of this ministry with us.”

After this, the Moderator, or some one appointed for the purpose, shall give a solemn charge in the name of God to the newly ordained minister, and to the people ; and shall then by prayer recommend them both to the grace of God, and His holy keeping. Finally after singing a hymn, he shall dismiss the congregation with the usual blessing, and the Presbytery shall duly record the transaction.

### 15. Evangelists.

It is sometimes desirable that a candidate who has not received a Call



from a local congregation shall be ordained to work in places where there are no churches, to preach and administer the Sacraments, and organize Churches. In this case, in place of the question § under Sec. 12 above, the following question is asked,—

“Are you willing to undertake the work of an evangelist; and do you promise to discharge the duties which may be incumbent upon you in this character as God shall give you strength?”

#### 16. Powers of Stated Supplies.

When there are special reasons, organized Churches and unorganized Churches may, with the consent of Presbytery, call ministers to act as Stated Supply for the period of one year. Presbytery by formal vote may give them Sessional power. At the end of the period, permission of Presbytery must be secured if the minister is to continue for another year.

#### 17. Ministers from Other Denominations.

Ministers connected with other denominations applying for membership in Presbytery shall submit satisfactory evidence of possessing the qualifications of character and scholarship required for candidates and licentiates of this Church. They shall be examined in theology, and, at the wish of Presbytery, in other subjects, and shall answer in the affirmative questions 1 to 8 of section 12 of this chapter.

Such ministers shall be on probation for one year during which time they may exercise all of the functions of a minister except that they cannot vote in any Church court nor accept a Call,

### Chapter XVI. Transfer of Ministers.

#### 1. Approval to Transfer.

No minister shall be transferred from one Church to another, nor shall he receive a call for that purpose except by the permission of Presbytery.

#### 2. Transfer within one Presbytery.

Any Church desiring to call a settled minister from his present charge shall, after consulting their own Visitation Committee and the Visitation Committee of the territory where the said minister lives, prepare a Call and petition to Presbytery and send it to the Clerk of Presbytery one month before the meeting of Presbytery. They shall appoint a Committee to prosecute the matter. The Clerk of the Presbytery shall notify the candidate and his Church of the matter.

The Committee shall present to Presbytery the reasons why the Call should be approved. Presbytery, after mature deliberation, if it dis-

approves shall reject the petition. If it approves, it shall place the Call in the hands of the candidate.

If the candidate and his Church are not ready to reply on the matter, Presbytery shall cite them ordering them to appear before the next meeting of Presbytery. This citation shall be sent to that Church and read at public service by a person appointed, at least three weeks before the meeting of Presbytery.

At the appointed time, Presbytery shall meet and hear what the representatives of the Churches have to say, and then shall continue the pastor in his old charge or transfer him according as they deem best for the peace and edification of the Church; or they may refer the whole matter for decision to a superior court.

### 3. Transfer of a Minister of Another Presbytery,

When the congregation is desirous of calling a settled minister who lives within the bounds of another Presbytery, it shall first obtain the approval of their own Presbytery, and then send the Call to the other Presbytery. That Presbytery shall cite the minister and his Church, and after conference, if they consent, they shall release him from his previous charge, give him a letter of transfer to the Presbytery within whose bounds the calling Church is, and require him to go there.

That Presbytery after receiving his letter of transfer shall proceed to install him at their convenience. However, no minister may be transferred against his will.

### 4. Method of Installation.

Installation being the constituting of a bond of union between the minister and the Church he is to serve, Presbytery may assemble as a whole and perform the ceremony or it may send a Committee to do the work.

### 5. Time of Installation.

Presbytery shall set a convenient time for the installation and shall notify the Church.

### 6. Installation Ceremony.

On the appointed day, the whole Presbytery, or the Committee sent for the purpose, shall meet with the congregation at the appointed place, and a sermon shall be preached by someone previously appointed. Then the Moderator shall state the purpose of the meeting, and briefly recite the steps that have led up to it. Then addressing himself to candidate, he shall ask the following questions, —

(1). "Are you now willing to take charge of this congregation as their pastor in accordance with your declaration in accepting the Call?"

(2). Do you conscientiously believe that in taking this charge you are influenced by a sincere desire to promote the glory of God and the good of His Church?

(3). Do you solemnly promise that, by the assistance of the grace of God, you will endeavor faithfully to discharge all of the duties of a pastor to this congregation, and will be careful to maintain a deportment in all respects becoming a minister of the Gospel of Christ, as you promised at the time of your ordination?"

When the candidate has signified his assent to all of these questions, the Moderator shall propose to the people the same or like questions to those in Chapter 15 Sec. 13, and the members shall show their assent by raising their hands. Then the Moderator shall solemnly declare the minister to be the regularly constituted pastor of the congregation.

A charge shall then be given to both the parties, and the meeting shall be closed with prayer, a song and the Benediction.

#### 7. Reception by the Members.

When this important ceremony is completed, the members of the Church as directed by the Moderator should give to the pastor the right hand of fellowship and thereby show their love for him.

### Chapter XVII. Resignation of a Pastor.

#### 1. Resignation for Cause.

When any minister shall labor under such grievances against his congregation that he presents his resignation to Presbytery, the Presbytery shall call the representative of that congregation and ask if there is any reason why the resignation should not be accepted. If the representative does not appear, or does not give sufficient reason for rejecting the resignation, Presbytery may permit the resignation and make due record of the fact, and that pulpit shall be held to be vacant until another pastor is called in a regular manner and installed there.

If the Church has a desire to be released from their pastor, a similar process with the parties reversed shall be followed.

#### 2. Resignation from Old Age, or Disability.

When any minister from old age or incapacity for further labor resigns, the Church may be moved with love and gratitude for his ministry and may ask that he retain an honorary connection with their Church. In that case, they should call a congregational meeting, and vote as to whether, with or without a salary, the minister shall be asked to remain as Pastor Emeritus. The consent of Presbytery must be obtained before this honorary title is given. A Pastor Emeritus has no power or duties

in the Church with which he is connected, but has full power in the upper courts.

3. Honorably Retired Pastors.

When a pastor because of age or disability or sickness is no longer able to do his work, to honor him for the work that he had done Presbytery may give him the name "Honorably Retired." Such a minister has no power or duties in the Church that he attends, but has full powers in the upper courts. This honorary title differs from the "Emeritus" title only in that the latter is connected with some one local Church while this minister is not.

### Chapter XVIII. Missions.

When vacant Churches become so numerous in any Presbytery that they cannot be supplied with preaching and the Sacraments frequently, that Presbytery may apply to another Presbytery or upper Court for assistance. When any Presbytery shall send any of their ministers or probationers in answer to these petitions, they shall give them credentials to present.

General Assembly for the purpose of establishing Churches may directly send missionaries either to the Home or Foreign fields, and for this purpose may direct Presbyteries to ordain evangelists or missionaries; provided that no one be forced to go as missionaries, and that the necessary financial provision for them be made by the body sending them out.

### Chapter XIX. Moderators.

1. Reason for Choosing.

That business may be conducted with order and dispatch, it is necessary that every Church Court have a Moderator.

2. Powers of a Moderator.

The Moderator possesses, by delegation of the body, power necessary to the preservation of order and the convening and adjourning of the judicatory, and for directing its operations according to the rules of the Church. The Moderator is to propose to the judicatory every subject of deliberation. He may propose what appears to him the most regular and speedy way of bringing any business to an issue. He shall prevent the members from interrupting one another; and require them in speaking always to address the Chair. He shall prevent the speaker from deviating from the subject, and from using personal reflections.

He shall silence those who refuse to obey order. He shall prevent members who attempt to leave the judicatory without leave obtained

from him. He shall, at the proper season, when the deliberations are ended, put the question and call the vote. If the judicatory be equally divided, he shall possess the casting vote. If he is not willing to decide the matter, he shall put the question a second time; and, if the judicatory be again equally divided and he refuse to vote, the question shall be lost.

In all questions, after the vote is taken, he shall announce the decision. After adjournment if any emergency arises, he may call a special meeting. He shall serve until his successor is inducted into office, and may perform such administrative duties as may be assigned to him by the judicatory.

### 3. Time of Service.

The Moderator of a Presbytery, as the Presbytery wills may be elected once a year or at every regular meeting. The Assembly Moderator is elected at every meeting. The Moderator or, in his absence, the past Moderator shall open the meeting with a sermon and preside until the Moderator is elected.

## Chapter XX. Clerks.

Every judicatory shall choose a Clerk, to record its transactions. He shall serve as long as the judicatory wills. It shall be the duty of the Clerk, besides recording the transactions, to preserve the records carefully; and to grant extracts from them whenever properly required: and such extracts, under the hand of the Clerk, shall be considered as authentic vouchers of facts which they declare in any ecclesiastical judicatory and to every part of the Church.

## Chapter XXI. Vacant Congregations.

### 1. Ceremonies of Worship.

Considering the great importance of weekly assembling the people for the public worship of God, in order to improve their knowledge, to confirm their habits of worship and their desire for the public ordinances; to augment their reverence for the most high God, and to promote the loving regard which unites men in society, it is recommended that every vacant congregation meet together on the Lord's Day at one or more places. Even though there be no one to preach, they should meet for prayer, singing, reading of the Scriptures, and printed sermons by those writers approved by Presbytery.

At these meetings, the Elders or deacons may preside, selecting suitable Scripture and other books to be read, and seeing to it that the whole is conducted in a becoming and orderly manner.

## 2. Choosing Preachers.

Every Presbytery shall arrange for the supply of the vacant pulpits within its bounds either by direct action, or through a Committee, or the Session of the Church may choose supplies. If the Church does not arrange within a year to call a pastor, Presbytery shall take direct charge of providing the pulpit supply until a pastor is called.

## 3. Who May Preach?

Ministers, licentiates, or specially licensed persons of the home Presbytery only shall be allowed to preach in the vacant pulpits. Pastors without charge, and those resting should assist in earing for vacant pulpits. Ministers of other denominations which are in correspondence with our Church may be invited also as supplies occasionally.

## Chapter XXII. Commissioners to Assembly.

1. The delegates to General Assembly shall always be appointed by the Presbytery at its last regular meeting preceding the meeting of General Assembly; provided that there be a sufficient interval of time for the delegates to prepare to attend. Otherwise, the Presbytery may make the appointment at any stated meeting not more than seven months before the meeting of the Assembly.

To prevent failures in the representation of the Presbyteries, arising from accidents to those first appointed, it is expedient to appoint an alternate for every commissioner.

## 2. Form of Credentials.

Every delegate before his name can be enrolled upon the Assembly roll shall produce credentials signed by the Moderator and Clerk of the Presbytery, somewhat like the following:—

The Presbytery of——being met at——on the——day of——doth hereby appoint——who is pastor of the congregation of——(or Ruling Elder in the congregation of——as the case may be) to be a delegate, on behalf of this Presbytery to the next General Assembly of the Presbyterian Church of Chosen, to meet at——on the——day of——, or wherever and whenever the said Assembly may happen to sit; to consult, vote, determine on all things that may come before that body according to the principles and the Constitution of the Church, and the Word of God. Upon his return, he is to report to Presbytery upon actions taken.

——Presbytery——Moderator——Clerk.

Record should be made in the Presbytery Minutes as to delegates chosen.

3, Expense Money.

It is proper that the expenses of the delegates should be paid in order that a full representation may be had.

**Chapter XXIII. Organizations of the Church—Their Rights and Duties.**

1. The Founding of Organizations,

The members of a local Church, or of several local Churches may associate together under regular forms for the carrying on of missionary or teaching work or for the development in Christian nurture (Christian Endeavor, Preaching Societies, Sunday School for Children or Young People, Women's Societies, Temperance Societies and the like).

2. Review and Control,

Wherever these organizations are established within the sphere of a single Church, they shall be under the oversight of the Session. If they cover a larger territory, they shall be under Presbytery. If they cover the whole land, General Assembly shall control them.

3. Powers of these Organizations.

The names and titles of these organizations may be chosen by themselves, and the organizations shall have power to adopt each its own Constitution, to elect its own officers, and disburse its own funds, subject to the review and control of the proper Church court.

**Chapter XXIV. Amendments.**

1. Amendments to the Form of Government, Book of Discipline and Directory of Worship may be proposed to the General Assembly by the Presbyteries, but shall not be obligatory upon the Church unless a majority of all the Presbyteries with two thirds of the total votes cast approve thereof in writing.

2. Amendments to the Confession of Faith and the Catechisms may be proposed by the Presbyteries to the General Assembly, but shall not be obligatory upon the Church unless two thirds of the Presbyteries with a two thirds vote of the total votes cast shall approve the matters in writing, and the decisions be reaffirmed by the following General Assembly.

3. Before any amendments to the Confession of Faith or Catechisms proposed to the General Assembly shall be transmitted to the Presbyteries, the General Assembly shall appoint to consider the subject—a Committee of at least fifteen, of whom not more than two shall

be from any one Presbytery, and the Committee shall report its recommendations to the General Assembly next ensuing for action.

4. It shall be obligatory for the General Assembly to transmit to the Presbyteries for approval or disapproval any overture respecting amendments provided for in this chapter, which shall be submitted to the General Assembly by one third of the Presbyteries. In such cases, the overture shall be formulated and transmitted by the General Assembly receiving the same to the Presbyteries for their action, subject, as to all subsequent proceedings, to the provisions of the foregoing sections of this chapter.

5. Whenever it shall appear to the General Assembly that any proposed amendments to the Form of Government, Book of Discipline and Directory of Worship shall have received a majority vote of all the Presbyteries and a two thirds vote of the total votes cast, the General Assembly shall declare such amendments to have been adopted and the same shall immediately go into effect,





## APPENDIX.

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### QUESTIONS TO BE ASKED BY THE VISITATION COMMITTEES ON THEIR SPECIAL VISITATIONS EVERY THIRD YEAR.

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#### I. Questions to be put to the pastors.

- (1). Do you endeavor to preach to Gospel faithfully ?
- (2). Do you make earnest preparation for the conduct of the public services ?
- (3). Do you visit from house to house and how often ? Do you pray with the people on these visits ?
- (4). Do you visit the sick particularly ?
- (5). Do you attend all Church courts regularly ?
- (6). How much time daily do you give to devotional Bible study ? How much altogether ?
- (7). Have you study hours made and set aside and recognized by your congregation ?
- (8). What new books have you read during the past year ?
- (9). What publications do you subscribe to ?
- (10). Have you any scheme for selecting Scripture portions for preaching so as to cover the whole range of Scripture ?
- (11). Are you able to live on your salary ?

#### II. Questions to be put to each Elder alone.

- (1). Do you, as far as circumstances permit, visit, advise and pray with the families of your district ?
- (2). Do you watch over the congregation generally, and report to the Session cases requiring discipline ?
- (3). Do you visit the sick faithfully ?
- (4). Do you regularly and faithfully attend all meetings of the Session ?
- (5). Do you attend and take part in prayer meetings ?
- (6). Do you preach to the unconverted ?
- (7). Do you have family prayers ?
- (8). Do you have a regular time daily for private devotions ?

#### III. Questions to be put to the Session.

- (1). Is there a sufficient number of Elders, and is there a district allotted to each ?

(2). Have you regular times of meeting for prayer, especially before the public services ?

(3). Do you care for the training of the youth of the Church ?

(4). Do you especially deal with those who were baptized in infancy, to make them realize their privilege and duty ?

(5). Do you teach to the children of the Church the Child's Catechism the Church's Creed and the Shorter Catechism ?

(6). How often do you have the Sacraments ?

(7). Do you look after the Sunday School and the Children's Sunday Schools and encourage them ?

(8). Do you take up all of the offerings ordered by the Assembly and the Presbytery ?

(9). Do you see to it that the public worship is conducted in a becoming manner ?

(10). What is the state of religion within your field ?

(11). Are there any matters affecting the congregation that you would like mentioned to Presbyery ?

(12). Please produce your Session books and rolls.

#### IV. Questions asked of the Chaychikhoi (official Board).

(1). What is your pastors salary ?

(2). Is it sufficient ?

(3). Is it paid regularly ?

(4). Do your members contribute liberally to all causes ?

(5). How do you raise your pastor's salary ?

(6). How often does your Board meet ?

(7). Do you regularly report your finances and other statistics to General Assembly ?

(8). Produce the congregational records and any other books kept by you.



## THE BOOK OF DISCIPLINE.

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### Chapter I. Of Discipline : its nature, ends, and subjects.

1. Discipline is the exercise of that authority, and the application of that system of laws, which the Lord Jesus Christ has appointed in his Church; embracing the care and control, maintained by the Church, over its members, officers, and judicatories.

2. The ends of Discipline are the maintenance of the truth, the vindication of the authority and honor of Christ, the removal of offences, the promotion of the purity and edification of the Church, and the spiritual good of offenders. Its exercise, in such a manner as to secure its appropriate ends, requires much prudence and discretion. Judicatories, therefore, should take into consideration all the circumstances which may give a different character to conduct, and render it more or less offensive; and which may require different action, in similar cases, at different times, for the attainment of the same ends.

3. An offence is anything, in the doctrine, principles, or practice of a church member, officer or judicatory, which is contrary to the Word of God; or which, if it be not in its own nature sinful, may tempt others to sin, or mar their Spiritual edification.

4. Nothing shall, therefore, be the object of judicial process, which cannot be proved to be contrary to the Holy Scriptures, or to the regulations and practice of the Church founded thereon; nor anything which does not involve those evils which discipline is intended to prevent.

5. Every case in which there is a charge of an offense against a church member or officer, shall be known, in its original and appellate stages, as a judicial case. Every other case shall be known as non-judicial or administrative case.

6. All children born within the pale of the visible Church are members of the Church, are to be baptized, are under the care of the Church, and subject to its government and discipline; and when they have arrived at years of discretion, they are bound to perform all the duties of church members.

### Chapter II. Of the parties in cases of process.

7. Process against an alleged offender shall not be commenced unless some person undertakes to sustain the charge; or unless a judica-

tory finds it necessary for the ends of discipline to investigate the alleged offence.

8. An offence, gross in itself, may have been committed in such circumstances, that plainly the offender cannot be prosecuted to conviction. In all such cases, it is better to wait until God, in his righteous providence, shall give further light, than, by unavailing prosecution, to weaken the force of discipline.

9. No prosecution shall be allowed in a case of alleged personal injury, where the injured party is the prosecutor, unless these means of reconciliation have been tried, which are required by our Lord, Matthew 18: 15-17: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it into the church."

10. The course prescribed by the preceding section shall not be required when the prosecution is initiated by a judicatory; but in all such cases, and in every case of prosecution by a private person other than the injured party, effort should be made, by private conference with the accused, to avoid, if possible, the necessity of actual process.

11. When the prosecution is initiated by a judicatory, THE PRESBYTERIAN CHURCH OF CHOSEN shall be the prosecutor, and an original party; in all other cases, the individual prosecutor shall be an original party.

12. When the prosecution is initiated by a judicatory, it shall appoint one or more of its own members a committee to conduct the prosecution in all its stages in whatever judicatory, until the final issue be reached: provided, that any appellate judicatory before which the case is pending shall, if desired by the prosecuting committee, appoint one or more of its own members to assist in the prosecution, upon the nomination of the prosecuting committee.

13. If one, who considers himself slandered, requests an investigation which a judicatory finds it proper to institute, one or more of its members shall be appointed to investigate the alleged slander, and make report in writing: and a record thereafter made may conclude the matter.

14. Great caution ought to be exercised in receiving accusations from any person who is known to indulge a malignant spirit toward the accused, or who is not of good character, or who is himself under cen-

sure or process, or who is personally interested in any respect in the conviction of the accused, or who is known to be litigious, rash, or highly imprudent.

15. Any person who appears as a prosecutor, without appointment by the judicatory, shall be warned before the charges are presented, that if he fail to show probable cause for the charges, he must himself be censured as a slanderer of the brethren, in proportion to the malignancy or rashness which may appear in the prosecution.

### Chapter III. Of Charges and Specifications.

16. The charge shall set forth the alleged offence ; and the specifications shall set forth the facts relied upon to sustain the charge. Each specification shall declare, as far as possible, the time, place, and circumstances, and shall be accompanied with the names of the witnesses to cited for its support.

17. A charge shall not allege more than one offence ; several charges against the same person, however, with the specifications under each of them, may be presented to the judicatory at one and the same, time, and may, in the discretion of the judicatory, be tried together. But, when several charges are tried at the same time, a vote on each charge must be separately taken.

18. In all cases of alleged personal injury, where the prosecution is by the injured persons, the charge must be accompanied by an averment, that the course prescribed by our Lord, Matt. 18: 15-17, has been faithfully tried.

### Chapter IV. Of process : General Rules pertaining to all cases.

19. Original jurisdiction, in relation to Ministers, pertains to the Presbytery ; in relation to others, to the Session. But the higher judicatories may institute process in cases in which the lower have been directed so to do, and have refused or neglected to obey.

20. When a judicatory enters on the consideration of an alleged offence, the charge and specifications, which shall be in writing, shall be read ; and nothing more shall be done at that meeting, unless by consent of parties, than to furnish the accused with a copy of the charge and specifications, together with the names of all the witnesses then known to support each specification ; and to cite all concerned to appear at a subsequent meeting of the judicatory, to be held not less than ten days after the service of the citations. The citations shall be signed, in the name of the judicatory, by the Moderator, or Clerk ; who shall, also,

furnish citations for such witnesses as either party shall name. The accused shall not be required to disclose the names of his witnesses.

21. Citations shall be served personally, unless the person to be cited cannot be found, in which case the citation shall be sent to his last known place of residence; and, before proceeding to trial, it must appear that the citations have been served.

22. If an accused person refuses to obey a citation, a second citation shall issue, accompanied by a notice that, if he do not appear at the time appointed, unless providentially hindered, he will be censured for his contumacy, according to the subsequent provisions of the Book of Discipline. (See Sections 33, 38 and 46.) If he does not then appear, the judicatory may proceed to trial and judgment in his absence; in which case it shall appoint some person to represent him as counsel. The time allowed for his appearance, on any citation subsequent to the first, shall be determined by the judicatory with proper regard for all the circumstances. The same rule, as to the time allowed for appearance, shall apply to all witnesses cited at the request of either party.

23. At the meeting at which the citations are returnable, the accused shall appear, or, if unable to be present, may appear by counsel. He may file objections to the regularity of the organisation to the jurisdiction of the judicatory or to the sufficiency of the charges and specifications in form or in legal effect, or any other substantial objection affecting the order or regularity of the proceeding, on which objections the parties shall be heard. The Judicatory upon the filing of such objections shall, on its own motion may, determine all such preliminary objections, and may dismiss the case, or permit, in the furtherance of justice, amendments to the specifications or charges not changing the general nature of the same. If the proceedings be found in order, and the charges and specifications be considered sufficient to put the accused on his defence, he shall plead "guilty" or "not guilty," to the same, which shall be entered on the record. If the plea be "guilty," the judicatory shall proceed to judgment; but if the plea be "not guilty," or if the accused decline to answer, a plea of "not guilty" shall be entered on the record and the trial proceed.

24. The witnesses shall be examined, and, if desired, cross examined, and any other competent evidence introduced, at a meeting of which the accused shall be properly notified; after which new witnesses and other evidence, in rebuttal only, may be introduced by either party. But evidence, discovered during the progress of the trial, may be admitted, in behalf of either party, under such regulations, as to notice of the

names of witnesses and the nature of the proof, as the judicatory shall deem reasonable and proper; and then the parties themselves shall be heard. The judicatory shall then go into private session—the parties, their counsel, and all other persons not members of the body, being excluded; when, after careful deliberation, the judicatory shall proceed to vote on each specification and on each charge separately, and judgment shall be entered accordingly.

25. The charge and specifications, the plea, and the judgment, shall be entered on the minutes of the judicatory. The minutes shall also exhibit all the acts and orders of the judicatory relating to the case, with the reasons therefore, together with the notice of appeal, and the reasons therefore, if any shall have been filed; all which, together with the evidence in the case duly filed and authenticated by the Clerk of the judicatory, shall constitute the record of the case; and, in case of a removal thereof by appeal, the lower judicatory shall transmit the record to the higher. Nothing which is not contained in the record shall be taken into consideration in the higher judicatory.

26. Exceptions may be taken by either of the original parties in a trial, to any part of the proceedings, except in the judicatory of last resort, and shall be entered on the record.

27. Each of the parties in a judicial case shall be entitled to appear and be represented by counsel, and to be heard by oral or written argument. No person shall be eligible as counsel who is not a minister or ruling elder in the Presbyterian Church of Chosen and no person having acted as counsel in a judicial case shall sit as a judge therein. The counsel of the prosecutor in a judicial case where prosecution is initiated by a judicatory, shall be the prosecuting committee authorized to be appointed by section eleven of this book, and such other persons as may be appointed under the provisions of said section to assist the prosecuting committee. No person shall accept any fee or other emolument for any service rendered as counsel.

28. Questions as to order or evidence, arising in the course of a trial, shall, after the parties have had an opportunity to be heard, be decided by the Moderator, subject to appeal; and the question on the appeal shall be determined without debate. All such decisions, if desired by either party, shall be entered upon the record of the case.

29. No member of a judicatory who has not been present during the whole of a trial, shall be allowed to vote on any question arising therein, except by unanimous consent of the judicatory and of the parties; and, when a trial is in progress, except in an appellate judica-

tory, the roll shall be called after each recess and adjournment, and the names of the absentees shall be noted.

30. The Parties shall be allowed copies of the record at their own expense ; and, on the final disposition of a case in a higher judicatory, the record of the case, with the judgment, shall be transmitted to the judicatory in which the case originated.

31. In the infliction and removal of church censures, judicatories shall observe the modes prescribed in Chapters XVII and XVIII of the Directory for Worship.

32. In all cases of the judicial process, the judicatory may, at any stage of the case, determine, by a vote of two thirds, to sit with closed doors.

33. A judicatory may, if the edification of the Church demands it, require an accused person to refrain from approaching the Lord's Table, or from the exercise of office, or both, until final action in the case shall be taken ; provided, that in all cases a speedy investigation or trial shall be had.

#### **Chapter V. Special Rules pertaining to cases before Sessions.**

34. When an accused person has been twice duly cited, and refuses to appear, by himself or counsel, before a session, or, appearing, refuses to answer the charge brought against him, he shall be suspended, by act of Session, from the communion of the Church, and shall so remain until he repents of his contumacy, and submits himself to the orders of the judicatory.

35. The censures to be inflicted by the session are Admonition, Rebuke, Suspension or Deposition from office, Suspension from the communion of the Church, and, in the case of offenders who will not be reclaimed by milder measures, Excommunication.

36. The sentence shall be published, if at all, only in the church or churches which have been offended.

#### **Chapter VI. General Rules pertaining to the Trial of a Minister, Elder, or Deacon.**

37. As the honor and success of the gospel depend, in a great measure, on the character of its ministers, each Presbytery ought, with the greatest care and impartiality to watch over their personal and professional conduct. But as, on the one hand, no minister ought, on account of his office, to be screened from the hand of justice, or his offences to be slightly censured, so neither ought charges to be received against him on slight grounds.



38. If a minister be accused of an offence, at such a distance from his usual place of residence as that it is not likely to become otherwise known to his Presbytery, it shall be the duty of the Presbytery within whose bounds the offence is alleged to have been committed, if it shall be satisfied that there is probable ground for the accusation, to notify his Presbytery thereof, and of the nature of the offence; and his Presbytery, on receiving such notice, shall, if it appears that the honor of religion requires it, proceed to the trial of the case.

39. If a minister accused of an offence refuses to appear by himself or counsel, after being twice duly cited he shall, for his contumacy, be suspended from his office; and if, after another citation, he refuses to appear by himself or counsel, he shall be suspended from the communion of the Church.

40. If a judicatory so decides, a member shall not be allowed, while charges are pending against him, to deliberate or vote on any question.

41. If the accused be found guilty; he shall be admonished, rebuked, suspended or deposed from office (with or without suspension from church privileges, in either case), or excommunicated. A minister suspended from office may, at the expiration of one year, unless he gives satisfactory evidence of repentance, be deposed without further trial.

42. Heresy and schism may be of such a nature as to call for deposition; but errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of the human understanding, and are not likely to do much injury.

43. If the Presbytery finds, on trial, that the matter complained of amounts to no more than such acts of infirmity as may be amended and the people satisfied, so that little or nothing remains to hinder the usefulness of the offender, it shall take all prudent measures to remove the evil.

44. A minister deposed for immoral conduct shall not be restored, even on the deepest sorrow for his sin, until after some considerable time of eminent and exemplary, humble and edifying conduct; and he ought in no case to be restored, until it shall clearly appear to the judicatory within whose bounds he resides, that the restoration can be effected without injury to the cases of religion; and then only by the judicatory inflicting the censure, or with its advice and consent.

45. If a minister is deposed without excommunication, his pulpit,

if he is a pastor, shall be declared vacant; and the Presbytery shall give him a letter to any church with which he may desire to connect himself where his lot may be cast, in which shall be stated his exact relation to the Church. If a pastor is suspended from office only, the Presbytery may, if no appeal from the sentence of suspension is pending, declare his pulpit vacant.

46. A Presbytery may, if the edification of the Church demand it, require an accused minister to refrain from the exercise of his office until final action in the case shall be taken: provided, that in all cases a speedy investigation or trial shall be had.

47. In process by a Session against a ruling elder or a deacon, the provisions of this chapter, so far as applicable, shall be observed.

#### Chapter VII. Of cases without process.

48. If a person commits an offence in the presence of a judicatory, or comes forward as his own accuser and makes known his offence, the judicatory may proceed to judgment without process, giving the offender an opportunity to be heard; and in the case first named he may demand a delay of at least two days before judgment. The record must show the nature of the offence, as well as the judgment and the reasons therefor, and appeal may be taken from the judgment as in other cases.

49. If a communicant, not chargeable with immoral conduct, inform the session that he is fully persuaded that he has no right to come to the Lord's Table, the Session shall confer with him on the subject, and may, should he continue of the same mind, and his attendance on the other means of grace be regular, excuse him from attendance on the Lord's Supper; and, after fully satisfying themselves that his judgment is not the result of mistaken views, shall erase his name from the roll of communicants, and make record of their action in the case.

50. When a communicant removes his residence from a place where he is a member, the pastor, or, in case of vacancy in the pastorate, the clerk of Session of the church of which he is a member, shall at once notify the pastor or clerk of the Session of the church into the bounds of which he removes, of his new place of residence. Presbyteries including towns or cities containing two or more Presbyterian Churches, shall appoint in each of these towns or cities a committee on members changing residence, the chairman of which shall be a minister, and he shall be indicated by a sign or mark before his name on the roll of Presbytery in the Assembly Minutes, and notices of members removing to that city

shall be sent to him, and he shall turn over these names to the pastor of the church nearest each removing member's place of residence. In cases of uncertainty, notice shall be sent to the stated clerk of Presbytery.

If the communicant shall fail to ask for a regular certificate of dismission within two years, without giving sufficient reason, after correspondence by the Session, his name may be placed on the roll of suspended members, with the date of the action, until he shall satisfy the Session of the propriety of his restoration. The same action may be taken, without correspondence, in the case of those absent for three years, whose residence is unknown; but in every case definite action shall be taken by the Session, and the record of it shall show that the Session has conformed with the requirements of this section, and shall state the reasons of its action. In all cases such member shall continue subject to the jurisdiction of the Session.

The roll of suspended members shall contain the names of those members who have been suspended either with or without process. Such names shall not be reported to Presbytery as being among the active members of the church. The Session shall make an annual review of the roll of communicants and of the roll of suspended members, before making its report to Presbytery, and in making such review shall make no erasures from the roll of communicants, without paying full regard to the law of the Church as contained in the Book of Discipline especially as to due notice to absentees whose addresses are known, and the Session shall make earnest effort to restore to good and regular standing all suspended members.

51. In cases where a communicant, still residing in the bounds of the church and not chargeable with immoral conduct, shall persistently absent himself from the ordinances of religion in the church, the Session, having made diligent effort to restore him to active fulfillment of his membership, may, after one year from the beginning of such effort, and after duly notifying him of its intention, place his name upon the roll of suspended members, without further process. If at a later time such communicant, his life in the meanwhile being free from scandal, shall resume his attendance on the ordinances of the church, the Session shall restore his name to the active roll.

52. If a minister, otherwise in good standing, shall make application to be released from the office of the ministry, he may, at the discretion of the Presbytery, be put on probation, for one year at least, in such a manner as the Presbytery may direct, in order to ascertain his

motives and reasons for such a relinquishment. And if, at the end of this period, the Presbytery be satisfied that he cannot be useful and happy in the exercise of his ministry, they may allow him to demit the office, and return to the condition of a private member in the Church, ordering his name to be stricken from the roll of the Presbytery, and giving him a letter to any church with which he may desire to connect himself.

53. If a communicant renounces the communion of this Church by joining another denomination, without a regular dismissal, although such conduct is disorderly, the Session shall take no other action in the case than to record the fact, and order his name to be erased from the roll. If charges are pending against him, these charges may be prosecuted.

54. If a minister, not otherwise chargeable with an offence, renounces the jurisdiction of this Church, by abandoning the ministry, or becoming independent, or joining another denomination not deemed heretical, without a regular dismissal, the Presbytery shall take no other action than to record the fact and to erase his name from the roll. If charges are pending against him, he may be tried thereon. If it appears that he has joined another denomination deemed heretical, he may be suspended, deposed, or excommunicated.

#### Chapter VIII. Of Evidence.

55. JUDICATORIES ought to be very careful and impartial in receiving testimony. Not every person is competent, and not every competent person is credible, as a witness.

56. All persons, whether parties or otherwise, are competent witnesses, except such as do not believe in the existence of God, or a future state of rewards and punishments, or have not sufficient intelligence to understand the obligation of an oath. Any witness may be challenged for incompetency, and the judicatory shall decide the question.

57. The credibility of a witness, or the degree of credit due to his testimony, may be affected by relationship to any of the parties; by interest in the result of the trial; by want of proper age; by weakness of understanding; by infamy or inalignity of character; by being under church censure; by general rashness or indiscretion; or by any other circumstances that appear to affect his veracity, knowledge, or interest in the case.

58. A husband or wife shall be a competent witness for or against the other, but shall not be compelled to testify.

59. Evidence may be oral, written or printed, direct or circumstantial. A charge may be proved by the testimony of one witness, only when supported by other evidence ; but, when there are several specifications under the some general charge, the proof of two or more of the specifications, by different credible witnesses, shall be sufficient to establish the charge.

60. No witness afterwards to be examined, except a member of the judicatory, shall be present during the examination of another witness if either party object.

61. Witnesses shall be examined first by the party producing them; then cross-examined by the opposite party ; after which any member of the judicatory or either party may put additional interrogatories. Irrelevant or frivolous questions shall not be admitted, nor leading questions by the parties producing the witness, except under permission of the judicatory as necessary to elicit the truth.

62. The oath or affirmation shall be administered by the Moderator in the following, or like, terms, "You solemnly promise, in the presence of the omniscient and heart-searching God, that you will declare the truth, the whole truth, and nothing but the truth, according to the best of your knowledge, in the matter in which you are called to testify, as you shall answer to the Great Judge of quick and dead."

63. Every question put to a witness shall, if required, be reduced to writing. And, if either party desire it, or if the judicatory shall so decide, both question and answer shall be recorded. The testimony, thus recorded, shall be read to the witnesses, in the presence of the judicatory, for their approbation and subscription.

64. The records of a judicatory, or any part of them, whether original or transcribed, if regularly authenticated by the Clerk, or in case of his death, absence, disability or failure from any cause, by the Moderator, shall be deemed good and sufficient evidence in every other judicatory.

65. In like manner, testimony taken by one judicatory, and regularly certified, shall be received by every other judicatory, as no less valid than if it had been taken by themselves.

66. Any judicatory, before which a case may be pending, shall have power, whenever the necessity of parties or of witnesses shall require it, to appoint, on the application of either party, a commission of ministers, or elders, or both, to examine witnesses; which commission, if the case requires it, may be of persons within the jurisdiction of another body. The commissioners so appointed shall take such testi-

mony as may be offered by either party. The testimony shall be taken in accordance with the rules governing the judicatory either orally or on written interrogatories and cross-interrogatories, duly settled by the judicatory, due notice having been given of the time when, and place where, the witnesses are to be examined. All questions, as to the relevancy or competency of the testimony so taken, shall be determined by the judicatory. The testimony, properly authenticated by the signatures of the commissioners, shall be transmitted, in due time, to the Clerk of the judicatory before which the case is pending.

67. A member of the judicatory may be called upon to testify in a case which comes before it. He shall be qualified as other witnesses are, and, after having given his testimony, may immediately resume his seat as a member of the judicatory.

68. A member of the church, summoned as a witness, and refusing to appear, or, having appeared, refusing to testify, shall be censured according to the circumstances of the case for his contumacy.

69. If, after a trial before any judicatory, new evidence is discovered, supposed to be important to the exculpation of the accused, he may ask, if the case has not been appealed, and the judicatory shall grant, if justice seems to require it, a new trial.

70. If, in the prosecution of an appeal, new evidence is offered, which, in the judgment of the appellate judicatory, has an important bearing on the case, it shall either refer the whole case to the inferior judicatory for a new trial; or, with the consent of the parties, take the testimony, and hear and determine the case.

#### **Chapter IX. Of the ways in which a cause may be carried from Lower to a Higher Judicatory.**

71. All proceedings of the Session, the Presbytery, and the Synod (except as limited by Chapter XI., Section 4, of the Form of Government), are subject to review by, and may be taken to, a superior judicatory, by General Review and Control, Reference, Complaint, or Appeal.

##### **I. Of General Review and Control.**

72. All proceedings of the church shall be reported to, and reviewed by, the Session, and by its order incorporated with its records. Every judicatory above a Session shall review, at least once a year, the records of the proceedings of the judicatory next below; and, if the lower judicatory shall omit to send up its records for this purpose, the

higher may require them to be produced, either immediately, or at a specified time, as circumstances may determine.

73. In such review, the judicatory shall examine, first, whether the proceedings have been correctly recorded; second, whether they have been constitutional and regular; and, third, whether they have been wise, equitable, and for the edification of the Church.

74. Members of a judicatory, the records of which are under review, shall not be allowed to vote thereon.

75. In most cases the superior judicatory may discharge its duty, by simply placing on its own records, and on those under review, the censure which it may pass. But irregular proceedings may be found so disreputable and injurious, that the inferior judicatory must be required to review and correct, or reverse them, and report, within a specified time, its obedience to the order: provided, however, that no judicial decision shall be reversed, unless regularly taken up on appeal.

76. If a judicatory is, at any time, well advised of any unconstitutional proceedings of a lower judicatory, the latter shall be cited to appear, at a specified time and place, to produce the records, and to show what it has done in the matter in question; after which, if the charge is sustained, the whole matter shall be concluded by the judicatory itself. or be remitted to the lower judicatory, with directions as to its disposition.

No party to any appeal or complaint to any superior judicatory shall circulate, or cause to be circulated, among members of said judicatory, any written or printed arguments or briefs upon any matter in question, before the disposition of the question by the judicial committee or other body hearing the same, except by request or direction of the committee or body charged with the consideration thereof.

77. Judicatories may sometimes neglect to perform their duty, by which neglect heretical opinions or corrupt practices may be allowed to gain ground, or offenders of a gross character may be suffered to escape; or some part of their proceedings may have been omitted from the record, or not properly recorded. If, therefore, at any time, the superior judicatory is well advised of such neglects, commission, or irregularities on the part of the inferior judicatory, it may require its records to be produced, and shall either proceed to examine and decide the whole matter, as completely as if proper record had been made; or it shall cite the lower judicatory, and proceed as in the next preceding section.

## II. Of References.

78. A Reference is a representation in writing, made by an inferior to a superior judicatory, of a judicial case not yet decided. Generally, however, it is more conducive to the public good that each judicatory should fulfill its duty by exercising its own judgment.

79. Cases which are new, important, difficult, or of peculiar delicacy, the decision of which may establish principles or precedents of extensive influence, on which the inferior judicatory is greatly divided, or on which for any reason it is desirable that a superior judicatory should first decide, are proper subjects of reference.

80. References are, either for mere advice, preparatory to a decision by the inferior judicatory, or for ultimate trial and decision by the superior; and are to be carried to the next higher judicatory. If for advice, the reference only suspends the decision of the inferior judicatory; if for trial, it submits the whole case to the final judgment of the superior.

81. In cases of reference, members of the inferior judicatory may sit, deliberate, and vote.

82. A judicatory is not necessarily bound to give a final judgment in a case of reference, but may remit the whole case, either with or without advice, to the inferior judicatory.

83. The whole record of proceedings shall be promptly transmitted to the superior judicatory, and, if the reference is accepted, the parties shall be heard.

## III. Of Complaints.

84. A Complaint is a written representation by one or more persons, subject and submitting to the jurisdiction of an inferior judicatory, to the next superior judicatory, against a particular delinquency, action or decision of such inferior judicatory in a non-judicial or administrative case. When a non-judicial or administrative case has been decided by a Judicial Commission of an inferior judicatory, sitting during an interval between the meetings of such judicatory, a complaint against the decision of the Commission may be entered and prosecuted before a superior judicatory, in the same manner as if the decision had been rendered by the inferior judicatory; and if at least one-third of the members of the Commission, recorded as present when the decision was made, join in such complaint, the execution of the decision of the Commission shall be stayed until the final issue of the case by the next superior judicatory.

85. Written notice of Complaint, with the reasons therefor, shall



be given, within ten days after the action was taken, to the Clerk; or, in case of his death, absence, or disability, to the Moderator, of the judicatory complained of, who shall lodge it, with the records and all the papers pertaining to the case, with the Clerk of the superior judicatory, before the close of the second day of its regular meeting next ensuing the date of the reception of said notice.

86. Whenever a Complaint is entered in a non-Judicial or administrative case against a decision of a judicatory, by at least one-third of the members recorded as present when the decision was made, the execution of the decision shall be stayed until the final issue of the case by the next superior judicatory.

87. The complainant shall lodge his Complaint, and the reasons therefor, with the Clerk of the superior judicatory before the close of the second day of its meeting next ensuing the date of the notice thereof.

88. If the higher judicatory finds that the Complaint is in order, and that sufficient reasons for proceeding to its determination have been assigned, the next step shall be to read the record of the action complained of, and so much of the record of the lower judicatory as may be pertinent; then the parties shall be heard, and, after that, the judicatory shall proceed to consider and determine the case.

89. The effect of a complaint, in a non-judicial or administrative case, if sustained, may be the reversal, in whole or in part, of the action or decision complained of. When a complaint is sustained, the lower judicatory shall be directed how to dispose of the matter.

90. The parties to a Complaint shall be known, respectively, as Complainant and Respondent—the latter being the judicatory complained of, which should always be represented by one or more of its number appointed for that purpose, who may be assisted by counsel.

91. Neither the complainant nor the members of the judicatory complained of shall sit, deliberate, or vote in the case.

92. Either of the parties to a Complaint may complain to the next superior judicatory, except as limited by Chapter XI. Section 4. of the Form of Government.

93. The judicatory against which a Complaint is made shall send up its records, and all the papers relating to the matter of the Complaint, and filed with the record; and, for failure to do this, it shall be censured by the superior judicatory, which shall have power to make such orders, pending the production of the records and papers, and the

determination of the Complaint, as may be necessary to preserve the rights of all the parties.

#### IV. Of Appeals.

94. An Appeal is the removal of a judicial case, by a written representation, from an inferior to a superior judicatory; and may be taken, by either of the original parties, from the final judgment of the lower judicatory. These parties shall be called Appellant and Appellee. Final judgments in judicial cases shall be subject to reversal and modification only by appeal, and no judicatory from whose final judgment an appeal shall have been taken shall be heard in the appellate judicatory, further than by the reading of the dissents, protests, and written opinions of its members assenting to or dissenting from its judgments. When a judicial case has been decided by a Judicial Commission of an inferior judicatory, sitting during an interval between the meetings of the electing judicatory, an appeal from the judgment of such Commission may be taken and prosecuted before a superior judicatory, in the same manner as if the judgment had been rendered by the judicatory.

95. The grounds of Appeal may be such as these: irregularity in the proceedings of the inferior judicatory; refusal to entertain an Appeal; refusal of reasonable indulgence to a party on trial; receiving improper, or declining to receive important testimony; hastening to a decision before the testimony is fully taken; manifestation of prejudice in the conduct of the case; and mistake or injustice in the decision.

96. Written notice of Appeal, with specifications of the errors alleged, shall be given, within ten days after the judgment has been rendered, to the Clerk, or, in case of his death, absence, or disability, to the Moderator, of the judicatory appealed from, who shall lodge it, with the records and all the papers pertaining to the case, with the Clerk of the superior judicatory, before the close of the second day of its regular meeting next ensuing the date of his reception of said notice.

97. The appellant shall appear in person or by counsel before the judicatory appealed to, on or before the close of the second day of its regular meeting next ensuing the date of the filing of his notice of Appeal, and shall lodge his Appeal and specifications of the errors alleged, with the Clerk of the superior judicatory, within the time above specified. If he fail to show to the satisfaction of the judicatory that he was unavoidably prevented from so doing, he shall be considered as having abandoned his Appeal, and the judgment shall stand.

98. Neither the appellant, nor the members of the judicatory appealed from, shall sit, deliberate, or vote in the case.

99. When due notice of an Appeal has been given, and the Appeal and the specifications of the errors alleged have been filed in due time, the Appeal shall be considered in order. The judgment, the notice of Appeal, and the specifications of the errors alleged, shall be read; and the judicatory may then determine, after hearing the parties, whether the Appeal shall be entertained. If it be entertained, the following order shall be observed:

(1) The record in the case, from the beginning, shall be read, except what may be omitted by consent.

(2) The parties shall be heard, the appellant opening and closing.

(3) Opportunity shall be given to the members of the superior judicatory to be heard,

(4) The vote shall then be separately taken, without debate, on each specification of error alleged, the question being taken in the form: "Shall the specification of error be sustained?" If no one of the specifications be sustained, and no error be found by the judicatory in the record, the judgment of the inferior judicatory shall be affirmed. If one or more errors be found, the judicatory shall determine, whether the judgment of the inferior judicatory shall be reversed or modified, or the case remanded for a new trial; and the judgment, accompanied by a recital of the error or errors found, shall be entered on the record. If the judicatory deem it wise, an explanatory minute may be adopted which shall be a part of the record of the case.

100. When the judgment directs admonition or rebuke, notice of Appeal shall suspend all further proceedings; but in other cases the judgments shall be in force until the Appeal is decided.

101. The judicatory whose judgment is appealed from shall send up its records, and all the papers relating thereto, and filed with the record. If it fails to do this, it shall be censured; and the sentence appealed from shall be suspended, until a record is produced on which the issue can be fairly tried.

102. Appeals are, generally, to be taken to the judicatory immediately superior to that appealed from.

### Chapter X. Of Dissents and Protests.

103. A Dissent is a declaration of one or more members of a minority in a judicatory, expressing disagreement with a decision of the majority in a particular case.

104. A Protest is a more formal declaration, made by one or more members of a minority, bearing testimony against what is deemed a mischievous or erroneous proceeding, decision, or judgment, and including a statement of the reasons therefor.

105. If a Dissent or Protest be couched in decorous and respectful language, and be without offensive reflections or insinuations against the majority, it shall be entered on the records.

106. The judicatory may prepare an answer to any protest which imputes to it principles or reasonings which its action does not import, and the answer shall also be entered upon the records. Leave may thereupon be given to the protestant or protestants, if they desire it, to modify their Protest; and the answer of the judicatory may also, in consequence, be modified. This shall end the matter.

107. No one shall be allowed to dissent or protest who has not a right to vote on the question decided,—and no one shall be allowed to dissent or protest on any question who did not vote against the decision; provided, that when a case has been decided by a Judicial Commission, any member of the judicatory to which the decision is reported, may enter his dissent or protest, or his answer to any protest, in the same manner as if the case had been tried before the judicatory itself, and he had voted thereon; and provided, that when a case has been decided by a Judicial Commission, sitting during an interval between the meetings of the electing judicatory, any member of such judicatory or of the Commission may, within ten days after the rendering of the judgment by the Commission, file his dissent from or protest against the judgment with the Clerk of the Commission; and the Commission or any member thereof may, within twenty days after the rendering of the judgment, similarly file an answer to any protest; and the Clerk of the Commission shall enter upon the record all dissents, protests, and answers, or shall forward the same to the Stated Clerk of the electing judicatory to be so entered by him.

#### Chapter XI. Of Jurisdiction in cases of Dismission.

108. The judicatory, to which a church member or a minister belongs, shall have sole jurisdiction for the trial of offences whenever or wherever committed by him.

109. A member of a church, receiving a certificate of dismission to another church, shall continue to be a member of the church giving him the certificate, and subject to the jurisdiction of its Session (but shall not deliberate or vote in a church meeting, nor exercise the functions of

any office), until he has become a member of the church to which he is recommended, or some other evangelical church; and, should he return the certificate, within a year from its date, the Session shall make record of the fact, but he shall not thereby be restored to the exercise of the functions of any office previously held by him in that church.

110. In like manner, a minister shall be subject to the jurisdiction of the Presbytery which dismissed him (but shall not deliberate or vote, nor be counted in the basis of representation to the General Assembly), until he actually becomes a member of another Presbytery; but, should he return the certificate of dismissal within a year from its date, the Presbytery shall make record of the fact, and restore him to the full privileges of membership.

111. A Presbytery, giving a certificate of dismissal to a minister, licentiate, or candidate for licensure, shall specify the particular body to which he is recommended; and, if recommended to a Presbytery, no other than the one designated, if existing, shall receive him.

112. If a church becomes extinct, the Presbytery with which it was connected shall have jurisdiction over its members, and grant them letters of dismissal to some other church. It shall, also, determine any case of discipline begun by the Session and not concluded.

113. If a Presbytery becomes extinct, the Synod with which it was connected, shall have jurisdiction over its members, and may transfer them to any Presbytery within its bounds. It shall, also determine any case of discipline begun by the Presbytery and not concluded.

## Chapter XII. Of Removals, and Limitations of Time.

114. When any member shall remove from one church to another, he shall produce a certificate, ordinarily not more than one year old, of his church-membership and dismissal, before he shall be admitted as a regular member of that church.

The names of the baptized children of a parent seeking dismissal to another church shall, if such children are members of his household and remove with him and are not themselves communicants, be included in the certificate of dismissal. The certificate shall be addressed to a particular church, and the fact of the reception of the person or persons named in it shall be promptly communicated to the church which gave it.

115. In like manner, when a minister, licentiate, or candidate, is dismissed from one Presbytery to another, the certificate shall be presented to the Presbytery to which it is addressed, ordinarily within one

year from its date, and the fact of his reception shall be promptly communicated to the Presbytery dismissing him.

116. If a church-member, more than two years absent from the place of his ordinary residence and church connections, applies for a certificate of membership, his absence, and the knowledge of the church respecting his demeanor for that time, or its want of information concerning it, shall be distinctly stated in the certificate.

117. Prosecution for an alleged offence shall commence within one year from the time of its alleged commission, or from the date when it becomes known to the judicatory which has jurisdiction thereof.

### Chapter XIII. I. Concerning Judicial Cases in Presbyteries and Synods.

118. A Presbytery or a Synod may elect from the ministers and ruling elders subject to its jurisdiction a Judicial Commission, which shall be composed of not less than seven members for a Presbytery and not less than eleven for a Synod, a majority of which members shall be ministers. The electing judicatory may transmit to such Commission any judicial case for hearing and decision.

119. The Commission shall elect from its members a Moderator and a Clerk; and, in the case transmitted to it, shall have the powers prescribed by, and conduct its proceedings according to, the Constitution and rules governing the trial of such cases before the electing judicatory, to which, it shall make a report.

120. The quorum of the Commission shall consist of not less than two-thirds of the members elected to it, provided that at least one-half the quorum shall be ministers.

121. The meetings of the Commission shall be held at such times and places as the electing judicatory shall direct, or, if no directions shall be given, then at such times and places as the Commission shall determine.

122. The decision of the Commission, sitting in any case at the same time as the electing judicatory, shall be promptly reported to the judicatory, and shall, from the time of the rendering of the report, be held to be the final judgment of the judicatory. The decision of the Commission, sitting in any case during an interval between the meetings of the electing judicatory, shall from the time of the announcement of the decision, be held to be the final judgment of the judicatory.

123. The Clerk of the Commission shall keep a full and correct record of the proceedings and decision of the Commission; shall with the

Moderator certify in writing such record to be full and correct; and shall forthwith transmit a certified copy of the decision to each party in the case, and file the certified record with the Stated Clerk of the electing judicatory.

124. The Stated Clerk of the electing judicatory, upon the request of the Commission in any case, or upon its failure to report the certified record of such case when called for by the judicatory, shall forthwith report the certified record to the judicatory; and shall preserve it as a part of the records of the same, and shall include it in the records sent up to the next superior judicatory for review.

## II. Concerning Judicial Cases in the General Assembly.

125. The General Assembly shall elect a Commission, which shall be called "The Permanent Judicial Commission of the General Assembly," and shall be composed of eight ministers and seven ruling elders, of whom not more than two shall belong to the synod. At the first election fifteen persons shall be elected, five to serve for one year, five for two years, and five for three years, and thereafter five persons shall be elected annually to serve for three years. The terms of the members of the Commission shall begin with the close of the General Assembly at which they are elected.

No person having served upon the Permanent Judicial Commission shall be eligible for reelection or appointment until three years shall have elapsed, from the expiration of the time for which he was elected or appointed. And no person shall be eligible to membership on the Permanent Judicial Commission who is a member of any other Commission of the General Assembly.

Any vacancy may be filled by the General Assembly at any meeting thereof by the election of a person for the unexpired term. If a vacancy shall occur during an interval between two General Assemblies, it shall be filled by appointment by the Moderator of the General Assembly until the next ensuing General Assembly. The General Assembly may transmit to this Commission any judicial case for hearing and decision.

126. The Commission shall annually elect from its members a moderator and a clerk, and, in the cases transmitted to it, shall have the powers prescribed by, and conduct its proceedings according to, the Constitution and rules governing the trial of such cases before the General Assembly, to which, also, it shall make reports.

127. The quorum of the Commission shall consist of not less than eleven members, of whom at least six shall be ministers.

128. The meetings of the Commission shall be held at such times and places as the General Assembly shall direct, or, if no directions shall be given, then at such times and places as the Commission shall determine.

129. The decision of the Commission in any case shall be held to be the preliminary judgment in that case, and shall be binding upon each party therein until the date of the final judgment of the General Assembly; provided, that the General Assembly may modify or suspend the preliminary judgment in any case remitted by it for further hearing.

130. The Clerk of the Commission shall keep a full and correct record of the proceedings and preliminary judgment of the Commission in each case transmitted do it; shall with the Moderator certify in writing such record to be full and correct; and shall forthwith transmit a certified copy of the preliminary judgment to each party in the case and file the certified record with the Stated Clerk of the General Assembly.

131. The Stated Clerk of the General Assembly, upon the request of the Commission or upon its failure to report the certified record of any case when called for by the General Assembly, shall forthwith report the certified record to the General Assembly, and shall preserve it as a part of the records of the same.

132. The preliminary judgment in any case may be reviewed by the General Assembly to which it has been reported, and may be affirmed, reversed, modified, suspended or remitted for further hearing. On such review, if the case be not remitted, the decision of the General Assembly shall be held to be its final judgment. If the case be not reviewed by the General Assembly to which it has been reported, or if it be reviewed and no decision be reached, then at the dissolving of the same the preliminary judgment of the Permanent Judicial Commission shall be held to be the final judgment of the General Assembly.

133. The necessary expenses of the Commission shall be provided for by the General Assembly.

134. Nothing in this chapter shall be so construed as to prevent the General Assembly from electing, at its own discretion, Special Judicial Commissions which shall be subject to the rules, so far as they apply, that pertain to the Permanent Judicial Commission.

### **III. Concerning non-Judical or Administrative Cases and References.**

135. A Presbytery or a Synod may transmit to any Judicial Commission elected by it any non-judicial or administrative case founded on complaint, or any reference, or any case arising under chapter xiv. of



the Book of Discipline, entitled "Of Differences Between Judicatories," with such powers as the transmitting judicatory shall confer upon the Commission.

136. The General Assembly may transmit to any Judicial Commission elected by it any non-judicial or administrative case founded on a complaint, or any reference, or any case arising under chapter xiv. of the Book of Discipline, entitled "Of Differences Between Judicatories," with such powers as the General Assembly shall confer upon the Commission.

#### Chapter XIV. Of Differences between Judicatories.

137. Any judicatory deeming itself aggrieved by the action of any other judicatory of the same rank, may present a memorial to the judicatory immediately superior to the judicatory charged with the grievance and to which the latter judicatory is subject, after the manner prescribed in the sub-chapter on Complaints (Section 83 to 93, Book of Discipline), save only that with regard to the limitation of time, notice of said memorial shall be lodged with the Stated Clerks, both of the judicatory charged with the grievance and of its next superior judicatory, within one year from the commission of the said alleged grievance.

138. When any judicatory deems itself aggrieved by another judicatory and determines to present a memorial as provided for in the preceding section, it shall appoint a committee to conduct the case in all its stages, in whatever judicatory, until the final issue be reached.

139. The judicatory with which the memorial is lodged, if it sustain the same, may reverse in whole or in part the matter of grievance, and shall direct the lower judicatory how to dispose of the case, and may enforce its orders. Either party may appeal to the next higher judicatory, except as limited by Chapter XI., Section 4, of the Form of Government.

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**THE DIRECTORY OF WORSHIP**  
**OF THE**  
**PRESBYTERIAN CHURCH OF CHOSEN.**

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**Chapter I. Sanctification of the Lord's Day.**

1. It is the duty of every person to remember the Lord's Day ; and to prepare for it before its approach. All worldly business should be so ordered, and seasonably laid aside, as that they may not be hindered thereby from sanctifying the Sabbath, as the Holy Scriptures require.

2. The whole day is to be kept holy to the Lord ; and to be employed in the public and private exercises of religion. Therefore it is requisite that there be a holy resting, all that day, from unnecessary labors ; and an abstaining from those recreations which may be lawful on other days ; and also, as much as possible, from worldly thoughts and conversation.

3. Let the provisions for the support of the family on that day be so ordered that servants and others be not improperly detained from the public worship of God, nor hindered from sanctifying the Sabbath.

4. Let every person and family in the morning, by secret and private prayer, for themselves and others, especially for the assistance of God to their minister, by reading the Scriptures, and by holy meditation prepare for communion with God in His public ordinances.

5. Let the people be careful to assemble at the appointed time ; that, being all present at the beginning, they may unite, with one heart in all parts of the public worship ; and let none unnecessarily depart till after the blessing be pronounced.

6. Let the time after the solemn services of the congregation in public are over be spent in prayer, in devotional reading, and especially in the study of the Scriptures, meditation, catechising, religious conversation, the singing of psalms, hymns or spiritual songs ; visiting the sick, relieving the poor, teaching the ignorant, and in performing such like duties of piety, charity and mercy.

**Chapter II. Assembling of the Congregation, and their Behavior**  
**during Divine Service.**

1. When the time appointed for public worship is come, let the people enter the church, and, having taken their seats in a decent, grave, and reverent manner engage in silent prayer for a blessing upon them-

selves, the minister, and all present, as well as upon others who are detained from the house of God.

2. In time of public worship, let all the people attend with gravity and reverence ; forbearing to read anything except what the minister is then reading or citing ; abstaining from all whisperings, from salutations of persons present or coming in ; and from gazing about, sleeping, smiling, and all other improper behavior. It is highly important that children should be with their parents, and that the members of the family should sit together in the house of God.

### **Chapter III. Public Reading of the Scriptures.**

I. The reading of the Holy Scriptures in the congregation is a part of the public worship of God, and ought to be performed by the minister or some other authorized person.

II. The Holy Scriptures of the Old and New Testaments shall be read from the most approved translation, in the vulgar tongue, that all may hear and understand.

III. How large a portion shall be read at once is left to the discretion of every minister ; and he may, when he thinks it expedient, expound any part of what is read : always having regard to the time, that neither reading, singing, praying, preaching, nor any other ordinance, be disproportionate the one to the other ; nor the whole rendered too short or too tedious.

### **Chapter IV. Singing of Psalms and Hymns.**

I. It is the duty of Christians to praise God by singing psalms or hymns publicly in the church, as also privately in the family.

II. In singing the praises of God, we are to sing with the spirit, and with the understanding also, making melody in our hearts unto the Lord. It is also proper that we cultivate some knowledge of the rules of music, that we may praise God in a becoming manner with our voices as well as with our hearts. The whole congregation should be furnished with books, and ought to join in this part of worship.

III. The proportion of the time of public worship to be spent in singing is left to the prudence of every minister ; and it is recommended that this part of divine service be conducted in such a manner as to encourage congregational singing.

### **Chapter V. Public Prayer.**

I. It seems very proper to begin the public worship of the sanctuary by a short prayer ; humbly adoring the infinite majesty of the living God ; expressing a sense of our distance from Him as creatures, and our

unworthiness as sinners ; and humbly imploring His gracious presence, the assistance of His Holy Spirit in the duties of His worship, and His acceptance of us through the merits of our Lord and Savior Jesus Christ.

II. Then, after singing a psalm or hymn, it is proper that, before the sermon, there should be a full and comprehensive prayer :

1. Adoring the glory and perfections of God, as they are made known to us in the works of creation, in the conduct of Providence, and in the clear and full revelation He hath made of Himself in the written Word ;

2. Giving thanks to Him for all of His mercies of every kind, general and particular, spiritual and temporal, common and special ; above all, for Christ Jesus, His unspeakable gift, the hope of eternal life through Him, and for the mission and work of the Holy Spirit ;

3. Making humble confession of sin, both original and actual ; acknowledging, and endeavoring to impress the mind of every worshipper with a deep sense of the evil of all sin, as such, as being a departure from the living God ; and also taking a particular and affecting view of the various fruits that proceed from this root of bitterness : as sins against God, our neighbor, and ourselves ; sins in thought, in word, and in deed ; sins secret and presumptuous ; sins accidental and habitual : also, the aggravations of sin, arising from knowledge, or the means of it ; from distinguishing mercies ; from valuable privileges ; from breach of vows, etc ;

4. Making earnest supplication for the pardon of sin and peace with God, through the blood of the atonement, with all its important and happy fruits ; for the spirit of sanctification, and abundant supplies of the grace that is necessary to the discharge of our duty ; for support and comfort, under all the trials to which we are liable, as we are sinful and mortal ; and for all temporal mercies that may be necessary in our passage through this valley of tears ; always remembering to view them as flowing in the channel of covenant love, and intended to be subservient to the preservation and progress of the spiritual life ;

5. Pleading from every principle warranted in Scripture ; from our own necessity ; the all sufficiency of God ; the merit and intercession of our Savior ; and the glory of God in the comfort and happiness of His people ;

6. Intercession and petition for others, including the whole world of mankind ; for the outpouring of the Holy Spirit upon all flesh ; for the peace, purity, and extension of the church of God ; for ministers and

missionaries in all lands ; for all who are persecuted for righteousness' sake ; for the particular church then assembled, and all other churches associated in one body with it ; for the sick, dying, and bereaved ; for the poor and destitute ; for strangers, prisoners, the aged and the young ; for those who travel by land and sea ; for the community in which the church is situated ; for civil rulers, and for whatever else may seem to be necessary or suitable to the occasion.

The prominence given each of these topics must be left to the discretion of the minister.

III. Prayer after the sermon ought generally to have a relation to the subject that has been treated of in the discourse ; and all other public prayers to the circumstances that gave occasion for them.

IV. It is easy to perceive that in all the preceding directions there is a great compass and variety ; and it is committed to the judgment and fidelity of the officiating pastor to insist chiefly on such parts, or to take in more or less of the several parts, as he shall be led to by the aspect of Providence ; the particular state of the congregation in which he officiates ; or the disposition and exercise of his own heart at the time. But we think it necessary to observe, that although we do not approve, as is well known, of confining ministers to set or fixed forms of prayer for public worship, yet it is the indispensable duty of every minister, previously to his entering on his office, to prepare and qualify himself for this part of his duty, as well as for preaching. He ought, by a thorough acquaintance with the Holy Scriptures, by reading the best writers on the subject, by meditation, and by a life of communion with God, to endeavor to acquire both the spirit and the gift of prayer. Not only so, but when he is to enter on particular acts of worship, he should endeavor to compose his spirit, and to digest his thoughts for prayer, that it may be performed with dignity and propriety as well as to the profit of those who join in it ; and that he may not disgrace that important service by mean, irregular, or extravagant effusions.

V. The posture of the people in public prayer should always be reverent, and as far as possible uniform. The standing posture is sanctioned by Scripture, and is recommended by the practice of the primitive church, and by immemorial usage of Presbyterians. Still kneeling in prayer or prostrating ones' self is also proper.

## Chapter VI. Preaching of the Word.

I. The preaching of the Word being in institution of God for the salvation of men, great attention should be paid to the manner of per-

forming it. Every minister ought to give diligent application to it ; and endeavor to prove himself a workman that needeth not to be ashamed ; rightly dividing the Word of Truth.

II. The subject of a sermon should be some verse or verses of Scripture, and its object, to explain, defend and apply some part of the system of divine truth ; or to point out the nature, and state the bounds and obligations of some duty. A text should not be merely a motto, but should fairly contain the doctrine proposed to be handled. It is proper also that large portions of Scripture be sometimes expounded and particularly improved, for the instruction of the people in the meaning and use of the Sacred Oracles.

III. The method of preaching requires much study, meditation, and prayer. Ministers ought, in general, to prepare their sermons with care, and not to indulge themselves in loose, extemporary harangues ; nor to serve God with that which cost them nought. They ought, however to keep to the simplicity of the Gospel, expressing themselves in language agreeable to Scripture, and adapted to the understanding of the meanest of their hearers, carefully avoiding ostentation either of gifts or learning. They ought also to adorn, by their lives, the doctrines which they preach ; and to be examples to the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

IV. As one primary design of public ordinances is to pay social acts of homage to the Most High God, ministers ought to be careful not to make their sermons so long as to interfere with or exclude the important duties of prayer and praise ; but preserve a just proportion between the several parts of public worship.

V. The sermon being ended, the minister is to pray, and return thanks to Almighty God ; then let a psalm or hymn be sung, and the assembly be dismissed with the apostolic Benediction.

VI. It is both a privilege and a duty plainly enjoined in Scripture to make regular, systematic and liberal offerings for the support of religion, and for the propagation of the Gospel in our own and in foreign lands as well as for the relief of the poor. This should be done as an exercise of grace and act of worship, and at such time during the service as may be deemed expedient by the Session.

VIII. It is expedient that no person be introduced to preach in any of the churches under our care, without the consent of the pastor or Church Session unless sent by the Presbytery.

## Chapter VII. The Sabbath School.

I. The exercises appropriate to the Sabbath School are prayer, singing praises to God, the study of the Holy Scriptures, the Confession of Faith, together with the Catechisms of the Church and the Book of Church Order, and offerings for religious purposes, especially for the work of Missions. But its services must not be allowed to interfere with attendance upon the regular public worship of the Lord's Day, on the one hand, nor with parental instruction on the other ; and the school is always to be under the supervision and control of the Session.

II. The superintendent should promptly open the school at the appointed hour, and, throughout the time allotted, should have the general oversight of the classes,, seeing that every class is supplied with a competent teacher, that proper behavior is maintained by the teachers and scholars, and endeavoring so to conduct the exercises as to give them spirit and attractiveness, and at the same time preserve their devotional character.

III. It is the duty of teachers to carefully prepare for their work, by study, meditation, and prayer ; to speak to the unconverted among their scholars on the subject of their personal salvation ; to visit them in their homes, especially when they are in sickness or trouble and to pray for God's blessing upon them. It is of great importance that the teachers be in their places at the opening of the school, and that they encourage punctuality on the part of their scholars.

IV. The custom of persons leaving off the attendance on the Sabbath School when they attain to maturity is not to be commended, and is eminently desirable that, as far as possible, the whole congregation be engaged in the Sabbath School work, either as officers, teachers, scholars or visitors. The formation of adult classes for the study of the Scriptures is earnestly recommended.

## Chapter VIII. Prayermeetings.

I. Meetings of the congregation for prayer should be held under the direction of the Session. They may be maintained, either statedly where that is possible. or at seasons specially appointed where the scattered condition of the congregation renders stated meetings impracticable. Such meetings should be conducted by the pastor, some other member of the Session or any duly qualified member of the church ; and the exercises should be prayer, praise, the reading of the Scriptures, and exhortation.

II. It is earnestly recommended that the membership be encouraged to lead in public prayer, and that they be careful to make their prayers devotional and of a moderate length.

### Chapter IX, Administration of Baptism.

#### Baptism of Infants.

I. Baptism is not to be unnecessarily delayed; nor to be administered in any case by any private person; but by a minister of Christ, called to be a steward of the mysteries of God.

II. It is usually to be administered in the church, in the presence of the congregation.

III. After previous notice is given to the minister, the child is to be presented by one or both of the parents, signifying their desire that the child may be baptised.

IV. Before baptism, let the minister use some words of instruction, respecting the institution, nature, use, and ends of this ordinance; showing,

“That it is instituted by Christ; that it is a seal of the righteousness of faith; that the seed of the faithful have no less a right to this ordinance, under the Gospel, than the seed of Abraham to circumcision under the Old Testament; that Christ commanded all nations to be baptised; that He blessed little children, declaring that such is the kingdom of heaven; that the promise of the Gospel is to the believer and his house; that household baptism was practiced by the apostles; that we are, by nature, sinful, guilty, and polluted, and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God.”

The minister is also to exhort the parents to the careful performance of their duty, requiring,

“That they teach the child to read the Word of God; that they instruct it in the principles of our holy religion, as contained in the Scriptures of the Old and New Testaments, an excellent summary of which we have in the Confession of Faith, and in the Larger and Shorter Catechisms of the Westminster Assembly, which are to be recommended to them, as adopted by the church for their direction and assistance, in the discharge of this important duty; that they pray with and for it; that they set an example of piety and godliness before it; and endeavor, by all the means of God's appointment, to bring up their child in the nurture and admonition of the Lord.”

V. The minister may then propose the following or like questions:



1. Do you acknowledge your child's need of the cleansing blood of Jesus Christ, and the renewing grace of the Holy Spirit ?

2. Do you claim God's covenant promise in (his) behalf, and do you look in faith to the Lord Jesus Christ for (his) salvation, as you do for your own ?

3. Do you now unreservedly dedicate your child to God, and promise, in humble reliance upon divine grace, that you will endeavor to set before (him) a godly example, that you will pray with and for (him) that you will teach (him) the doctrines of our holy religion, and that you will strive, by all the means of God's appointment, to bring (him) up in the nurture and admonition of the Lord ?

VI. Then the minister is to pray for a blessing to attend this ordinance ; after which, calling the child by name he shall say,

“I baptise thee in the name of the Father and of the Son and of the Holy Spirit.”

As he pronounces these words, he is to baptise the child with water, by pouring it or sprinkling it upon the face of the child without adding any other ceremony and the whole shall be concluded with prayer.

Although it is the proper that baptism be administered in the presence of the congregation, yet there may be cases when it may be expedient to administer this ordinance in private houses ; of which the minister is to be the judge.

#### Chapter X. Admission of Persons to the Sealing Ordinances.

I. Children born within the pale of the visible church and dedicated to God in baptism, are under the inspection and government of the church, and are to be taught to read and repeat the catechism, the Apostles Creed and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to love and obey the Lord Jesus Christ. And when they come to years of discretion, they ought to be urgently reminded that they are members of the church by birthright and that it is their duty and privilege personally to accept Christ, confess Him before men, and seek admission to the Lord's Supper.

II. The time when young persons come to years of discretion cannot be precisely fixed. This must be left to the prudence of the Session of the church, whose office it is to judge, after careful examination, of the qualifications of those who apply for admission to sealing ordinances.

III. When unbaptised persons apply for admission into the church, they shall, in ordinary cases, after giving satisfaction with regard to

their knowledge and piety, make a public profession of their faith, in the presence of the congregation and thereupon be baptised.

IV. It is recommended as edifying and proper that baptised persons, when admitted by the Session to the Lord's Supper, make a public profession of their faith in the presence of the congregation. But in all cases, there should be a clear recognition of their previous relation to the church as baptised.

V. (1). The time having come for the making of a public profession, and those who have been approved by the Session having taken their places in the presence of the congregation, the minister may state that,—

Of the number of those who were baptised in infancy as member of the church of God by birthright, and heirs of the covenant promises, and who were then dedicated to God by their parents in solemn vows, the Session has examined and approved as to (their) faith in Christ, and knowledge to discern the Lord's body, A. B. and C. who come now to assume for (themselves) the full privileges and responsibilities of (their) inheritance in the household of faith.

(2). If there are present any candidates for baptism, the minister may state,—

As applicants for admission into the church of God by baptism, which is the sign and seal of our ingrafting into Christ, and of our engagement to be the Lord's, the Session has examined and approved as to (their) personal experience of divine grace, and (their) acceptance of Christ, D. E. and F. who are cordially welcomed into the goodly fellowship of the saints.

(3). The minister may then address those making a profession in the following terms ;—

(All of) you being here present of make a public profession, are to assent to the following declarations and promises, by which you enter into a solemn covenant with God and His church:

1. Do you acknowledge yourselves to be sinners in the sight of God, justly deserving His displeasure, and without hope save in His sovereign mercy ?

2. Do you believe in the Lord Jesus Christ as the Son of God, and Savior of sinner, and do you receive and rest upon Him alone for salvation as He is offered in the Gospel ?

3. Do you now resolve and promise, in humble reliance upon the grace of the Holy Spirit, that you will endeavor to walk as becometh the disciples of Christ, forsaking all sin, and conforming your lives to His teaching and example ?

4. Do you submit yourselves to the government and discipline of the church, and promise to study its purity and peace ?

The minister may now briefly admonish those making a profession of faith as the importance of the solemn obligations they have assumed ; then baptism may be administered, if there be present any candidate for the ordinance, and the whole concluded with prayer.

VI. When persons are received from other churches by letters of dismission, their names are to be announced to the congregation with a recommendation of them to its Christian confidence and affection.

### Chapter XI. The Lord's Supper.

I. The Communion, or the Supper of the Lord, is to be celebrated frequently ; but how often may be determined by the Session of each congregation as they may judge most for edification.

II. The ignorant and scandalous are not to be admitted to the Lord's Supper.

III. It is proper that public notice should be given to the congregation, at least a Sabbath before the administration of this ordinance, and that either then, or on some day of the week, the people be instructed in its nature, and a due preparation for it that all may come in a suitable manner to this holy feast.

IV. When the sermon is ended, the minister shall show,

“That this is an ordinance of Christ ; by reading the words of institution, either from one of the evangelists or from I Cor. 11, which, as to him may appear expedient, he may explain and apply ; that it is to be observed in remembrance of Christ, to show forth His death till He come ; that it is of inestimable benefit, to strengthen His people against sin ; to support them under trouble ; to encourage and quicken them in duty ; to inspire them love and zeal ; to increase their faith, and holy resolution ; and to beget peace of conscience and comfortable hopes of eternal life.”

He is to warn the profane the ignorant, and scandalous, and those that secretly indulge themselves in any known sin, not to approach the holy table. On the other hand, he shall invite to this holy table such as, sensible of their lost and helpless state of sin, depend upon the atonement of Christ for pardon and acceptance of God ; such as, being instructed in the Gospel doctrine, have a competent knowledge to discern the Lord's body, and such as desire to renounce their sins, and are determined to lead a holy and godly life.

Since, by our Lord's appointment, this Sacrament sets forth the

communion of saints, the minister, before the celebration begins, should invite all those who profess the true religion, and are communicants in good standing in any evangelical church to participate in the ordinance.

It is proper also to give a special invitation to non-communicants to remain during the service.

V. The table, on which the elements are placed, being decently covered, and furnished with bread and wine, and the communicants gravely and orderly sitting around it (or in their seats before it), the Elders in a convenient place together, the minister should then set the elements apart, by prayer and thanksgiving.

The bread and wine being thus set apart by prayer and thanksgiving, the minister should take the bread and break it, in the view of the people saying :

“Our Lord Jesus Christ on the same night in which He was betrayed, having taken bread, and blessed and broken it, gave it to His disciples ; as I, ministering in His name, give this bread unto you ; saying, (here the bread is to be distributed), ‘Take eat ; this is my body, which is broken for you : this do in remembrance of me.’ ”

After having given the bread, he shall take the cup, and say:—

“After the same manner, our Savior also took the cup, and having given thanks as has been done in His name, He gave it to the disciples, saying (while the minister is repeating these words let him give the cup), ‘This cup is the new testament in my blood, which is shed for many for the remission of sins : drink ye all of it.’ ”

For the sake of order, it is recommended that the minister be served after the people and that he then serve the Elders. Or on the other hand, if the minister be served before any of the people, he can rise in a moment or two and oversee the distribution of the elements, and then the Elders may be served last of all. Whatever order be used, let there be some order regularly established.

VI. Since believers are to act personally in all of their covenanting with the Lord, it is proper that a part of the time occupied in the distribution of the elements should be spent by all in silent communion, thanksgiving, intercession, and prayer.

VII. The minister may, in a few words put the communicants in mind :

“Of the grace of God, in Jesus Christ, held forth in this Sacrament ; and of their obligation to be the Lord’s ; and may exhort them to walk worthy of the vocation wherewith they are called ; and as they have pro-

fessedly received Christ Jesus the Lord, that they be careful so to walk in Him, and maintain good works.”

It may not be improper for the minister to give a word of exhortation also to those who have been only spectators, reminding them:

“Of their duty, stating their sin and danger, by living in disobedience to Christ, in neglecting this holy ordinance; and calling upon them to be earnest in making preparation for attending upon it at the next time of its celebration.”

Then the minister is to pray and give thanks to God,

“For His rich mercy, and invaluable goodness, vouchsafed to them in that sacred communion; to implore pardon for the defects of the whole service; and to pray for the acceptance of their persons and performances; for the gracious assistance of the Holy Spirit, to enable them as they have received Christ Jesus the Lord, so to walk in Him; that they may hold fast that which they have received, that no man take their crown; that their conversation may be as becometh the gospel, that they may bear about with them continually the dying of the Lord Jesus, that the life also of Jesus may be manifest in their mortal bodies; that their light may so shine before men, that others, seeing their good works, may glorify their Father who is in heaven.”

An offering for the poor or other sacred purpose is appropriate in connection with this service, and may be made at such a time as shall be ordered by the Session.

Now let a psalm or hymn be sung, and the congregation dismissed, with the following or some other Gospel Benediction:

“Now the God of peace, that brought again from the dead our Lord Jesus that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in His Sight, through Jesus Christ; to whom be glory forever and ever. Amen.”

VIII. As it has been customary, in some parts of the church, to observe a fast before the Lord's Supper; to have a sermon on Saturday and Monday; and to invite two or three ministers on such occasions; and as these seasons have been blessed to many souls, and may tend to keep up a stricter union of ministers and congregations, we think it not improper that they who choose it may continue in this practice.

## Chapter XII. Marriage.

I. Marriage is a divine institution, though not a Sacrament, nor peculiar to the church of Christ. It is proper that every commonwealth,

for the good of society, make laws to regulate marriage, which all citizens are bound to obey.

II. Christians ought to marry in the Lord ; therefore it is fit that their marriage be solemnized by a lawful minister or some other church officer, that special instruction may be given them, and suitable prayers made, when they enter into this relation.

III. Marriage is between one man and one woman, and they are not to be within the degrees of consanguinity or affinity prohibited by the Word of God.

IV. The parties ought to be of such years of discretion as to be capable of making their own choice ; and if they are under age, or live with their parents, the consent of the parents or others, under whose care they are, ought to be previously obtained and well certified to the minister before he proceeds to solemnize the marriage.

V. The parents ought neither to compel their children to marry contrary to their inclination, nor deny their consent without just and important reasons.

VI. Marriage is of a public nature. The welfare of society, the happiness of families, and the credit of religion, are deeply interested in it. Therefore the purpose of marriage ought to be sufficiently published a proper time previously to the solemnization of it. It is enjoined on all ministers to be careful that, in this matter, they neither transgress the laws of God nor the laws of the community ; and that they may not destroy the peace and comfort of families, they must be properly certified with respect to the parties applying to them, that no just objections lie against their marriage.

VII. Marriage must always be performed before a competent number of witnesses, and it is recommended that it be not on the Lord's Day. The minister is to give a certificate of the marriage when required.

VIII. Let the minister keep a proper register for the names of all persons whom he marries, and of the time of their marriage, for the perusal of all whom it may concern.

### Chapter XIII. Visitation of the Sick.

The miraculous gifts of healing which the Spirit gave to many in the apostles' days are no longer bestowed upon the church ; but now, as of old, we are to ask the blessing of God upon all proper means that are employed for the relief of the sick, remembering that the power of the prayer of faith is as great as ever. Hence when persons are sick, it is their duty, before their strength and understanding fail them, to send

for their minister, or some elder of the church, and to make known to him, with prudence, their spiritual state ; or to consult him on the concerns of their immortal souls. And it is his duty to visit them and to apply himself with all tenderness and love, to minister to their spiritual good. But, in view of the varying circumstances of the sick, the ordering of the whole service must be left to the discretion of the person who performs the service.

#### **Chapter XIV. Burial of the Dead.**

I. The exercises proper for such occasions are : The singing of appropriate psalms or hymns ; the reading of some suitable portion or portions of Scripture. with such remarks as it may seem proper to the minister to make ; prayer, in which the bereaved shall be especially remembered, and God's grace sought on their behalf, that their affliction may be blessed to their everlasting good, and that they may be sustained and comforted in their sorrow.

II. These funeral services are to be left largely to the discretion of the minister performing them ; but he should always remember that the proper object of the service is the warning, instruction, or consolation of the living, and be careful to avoid abusing God's word by associating the hopes of the Gospel with the close of an irreligious life.

#### **Chapter XV. Days of Fasting and Thanksgiving.**

I. There is no day under the Gospel commanded to be kept holy, except the Lord's Day, which is the Christian Sabbath.

II. Nevertheless, to observe days of fasting and thanksgiving, as the dispensations of Divine Providence may direct is both rational and Scriptural.

III. Fasts and thanksgivings may be observed by individual Christians or families, in private ; by particular congregations ; by a number of congregations contiguous to each other ; by the congregations under the care of a Presbytery, or a Synod ; or by all of the congregations of our church.

IV. It must be left to the judgment and discretion of every Christian and family to determine when it is proper to observe a private feast or thanksgiving ; and to the church Sessions to determine for particular congregations, and to the Presbyteries or Synods to determine for larger districts. When it is deemed expedient that a fast or thanksgiving should be general, the call for them must be judged of by the General Assembly. And if at any time the civil power should think it proper to

appoint a fast or thanksgiving, it is the duty of the ministers and people of our communion to pay all due respect to the same.

V. Public notice is to be given a convenient time before the day of fasting or thanksgiving comes, that persons may so order their temporal affairs that they may properly attend to the duties thereof.

VI. There should be public worship upon all such days; and let the prayers, psalms or hymns, portions of Scripture to be read, and sermons, be all in a special manner adapted to the occasion.

VII. On fast days, let the minister point out the authority and providences calling to the observance thereof; and let him spend more than the usual portion of time in solemn prayer, particular confession of sin, especially of the sins of the day and place, with their aggravations, which have brought down the judgments of heaven. And let the whole day be spent in deep humiliation and mourning before God.

VIII. On days of thanksgiving, he is to give the like information respecting the authority and providences which call for the observance of them; and to spend a more than usual part of the time in the giving of thanks, agreeable to the occasion, and in the singing of psalms or hymns of praise.

It is the duty of the people on these days to rejoice with holy gladness of heart; but let trembling be so joined with their mirth, that no excess or unbecoming levity be indulged.

#### Chapter XVI. Secret and Family Worship.

I. Besides the public worship in the congregations it is the indispensable duty of each person in secret and of every family in private to pray to and worship God.

II. Secret worship is most plainly enjoined by our Lord. In this duty every one apart is to spend some time in prayer, reading the Scriptures, holy meditation, and serious self-examination. The many advantages arising from a conscientious performance of these duties are best known to those who are found in the faithful discharge of them.

III. Family worship, which ought to be performed by every family, ordinarily morning and evening, consists in prayer, reading the Scriptures, and singing praises.

IV. The head of the family, who is to lead in this service, ought to be careful that all members of his family duly attend; and that none withdraw themselves unnecessarily from any part of family worship; and that all refrain from their common business while the Scriptures are



read, and gravely attend to the same, no less when prayer or praise is offered.

V. Let the heads of families be careful to instruct their children and servants in the principles of religion. Every proper opportunity ought to be embraced for such instruction. Therefore the paying of unnecessary private visits on the Lord's Day; admitting strangers into the families except when necessity or charity requires it; or any other practices, whatever plausible pretences may be offered in their favor, are to be highly disapproved if they interfere with the above important and necessary duty.

### Chapter XVII. Infliction of Discipline.

I. Ecclesiastical censures ought to be suited to the nature of the offence; for private offences, censures should be administered in the presence of the court alone, or privately, by one or more members on its behalf; but for public offences, censures should be administered in open session, or publicly announced in the church. When there are peculiar and special reasons, the court may visit public offences, not very gross in their character, with private admonition, or with definite suspension in private; but the censure of indefinite suspension should ordinarily be announced to the church, whilst those of excommunication and deposition should be either administered before the church, or else announced to it, at the discretion of the court.

II. When any member or officer of the church shall be guilty of a fault deserving censure, the court shall proceed with all tenderness, and shall deal with its offending brother in the spirit of meekness, the members considering themselves lest they also be tempted.

III. The censure of admonition ought to be administered in private, by one or more members in behalf of the court, when the offence is not aggravated, and is known only to a few. When the scandal is public, admonition shall be administered by the moderator in the presence of the court, and ordinarily shall also be announced in public.

IV. Definite suspension being an exemplary censure, ought ordinarily to be either administered in open session or announced to the church.

V. The censure of indefinite suspension ought to be inflicted with great solemnity, that it may be the means of impressing the minds of the delinquent with the proper sense of his danger, while he stands excluded from the Sacraments of the living God, and that with the divine blessing it may lead him to repentance. When the court has resolved to

pass this sentence, the moderator shall address the offending brother to the following purpose :

“Whereas you, A. B. (here describe the person as a minister, ruling Elder or private member of the church), are convicted by sufficient proof (or are guilty by your own confession), of the sin of (here insert the offence), we, the Presbytery (or church Session) of C. D., in the name and by the authority of the Lord Jesus Christ, do now declare you suspended from the Sacraments of the church (and from the exercise of your office), until you give satisfactory evidence of your repentance.”

To this shall be added such advice or admonition as may be judged necessary, and the whole shall be concluded with prayer to Almighty God that he would follow this act of discipline with His blessing.

VI. When the sentence of excommunication has been regularly passed, the moderator of the Session shall make a public statement before the church of the several steps that have been taken with respect to their offending brother, and inform them that it has been found necessary to cut him off from the communion of the church. He shall then show the authority of the church to cast out unworthy members, from Matthew 18:15-18, and I Cor. 5: 1-5, and shall explain the nature, use and consequence of this censure, warning the people that they are to conduct themselves in all their intercourse with him, as is proper towards one who is under the heaviest censure of the church. He shall then pronounce sentence to the following effect:

“Whereas, A. B., a member of this church, has been by sufficient proof, convicted of the sin of———and after much admonition and prayer, obstinately refuses to hear the church, and has manifested no evidence of repentance: therefore, in the name and by the authority of the Lord Jesus Christ, we, the Session of the church of C. D., do pronounce him to be excluded from the Sacraments, and cut off from the fellowship of the church.”

After which prayer shall be made that the blessing of God may follow His ordinance, for the conviction and reformation of the excommunicated and for the establishment of all true believers.

VII. The sentence of this deposition shall be pronounced by the moderator, in words of the following import:

“Whereas, A. B., a minister of this Presbytery (or a ruling Elder or deacon of this church) has been proved, by sufficient evidence to be guilty of the sin of ——, we, the Presbytery (or church Session) of C. D. do adjudge him totally disqualified for the office of the Christian ministry (or Eldership or deaconship), and therefore we do hereby, in

the name and by the authority of the Lord Jesus Christ, depose from the office of a Christian minister (or Elder or deacon), the said A. B. and do prohibit him from exercising any of the functions thereof.”

If the sentence includes suspension or excommunication, the moderator shall proceed to say “We do moreover, by the same authority, suspend the said A. B. from the Sacraments of the church, until he shall exhibit satisfactory evidence of sincere repentance,” or “exclude the said A. B. from the Sacraments and cut him off from the fellowship of the church.”

The sentence of deposition ought to be inflicted with solemnities similar to those already prescribed in the case of excommunication.

### Chapter XVIII. Removing of Censures.

I. After any person has been suspended from the Sacraments, it is proper that the rulers of the church should frequently converse with him, as well as pray with him and for him, that it would please God to give him repentance.

II. When the court shall be satisfied as to the reality of the repentance of a suspended offender, he shall be admitted to profess his repentance, either in the presence of the court alone, or publicly, and be restored to the Sacraments of the church, and to his office, if such be the judgment of the court, which restoration shall be declared to the penitent in words of the following import :

“Whereas, you, A. B., have been debarred from the Sacraments of the church (and from the office of the Gospel ministry or Eldership or deaconship) but have now manifested such repentance as satisfies the church, we, the Session (or Presbytery) of C. D. do hereby in the name and by the authority of the Lord Jesus Christ, absolve you from the said sentence of suspension, and do restore you to the full enjoyment of the sealing ordinances, (and the exercise of the said office, and all of the functions thereof).” After this there shall be prayer and thanksgiving.

III. When an excommunicated person shall be so affected with his state as to be brought to repentance, and to desire to be readmitted to the communion of the church, the Session, having obtained sufficient evidence of his sincere penitence, shall proceed to restore him. In order to which, the presiding minister shall inform the church of the measures which have been taken with the excommunicated person, and of the resolution of the Session to restore him.

On the day appointed for his restoration, the minister shall call upon

the excommunicated person, and propose to him in the presence of the congregation the following questions:

“Do you, from a deep sense of your great wickedness, freely confess your sin in thus rebelling against God, and in refusing to hear His church; and do you acknowledge that you have been in justice and mercy cut off from the communion of the church? Answer—I do.”

“Do you now voluntarily profess your sincere repentance and contrition for your sin and obstinacy; and do you humbly ask the forgiveness of God and His church? Answer—I do.”

“Do you sincerely promise, through divine grace, to live in all humbleness of mind and circumspection; and to endeavor to adorn the doctrines of God our Saviour, by having your conversation as becometh the Gospel? Answer—I do.”

Here the minister shall give the penitent a suitable exhortation encouraging and comforting him. Then he shall pronounce the sentence of restoration in the following words:

“Whereas, you, A. B., have been shut out from the communion of the church, but have now manifested such repentance as satisfies the church; in the name of the Lord Jesus Christ and by His authority, we, the Session of this church, do declare you absolved from the sentence of excommunication, formerly denounced against you; and we do restore you to the communion of the church, that you may be a partaker of all the benefits of the Lord Jesus to your eternal salvation.”

The whole shall be concluded with prayer and thanksgiving.

IV. The restoration of a deposed office, after public confession has been made in a manner similiar to that prescribed in the case of the removal of censure from an excommunicated person, shall be announced to him by the moderator in the following form:

“Whereas, you, A. B., formerly a minister of this Presbytery (or a ruling Elder or deacon of this church) have been deposed from your office, but have now manifested such repentance as satisfies the church; in the name of the Lord Jesus Christ, and by His authority, we, the Presbytery of C. D. (or the Session of this church), do declare you absolved from the said sentence of deposition formerly pronounced against you; and we do furthermore restore you to your said office, and to the exercise of all the functions thereof, whenever you may be orderly called thereto.”

After which there shall be prayer and thanksgiving, and the members of the court shall extend to him the right hand of fellowship.

V. When an Elder or Deacon has been absolved from a censure of

deposition, he cannot be allowed to resume the exercise of his office in the church without re-election by the people.

VI. When a person under censure shall remove to a part of the country remote from the court by which he was sentenced, and shall desire to profess repentance and obtain restoration, it shall be lawful for the court, if it deems it expedient, to transmit a certified copy of its proceedings to the Session (or Presbytery) where the delinquent resides, which shall take up the case and proceed with it as though it had originated with itself.

VII. In proceeding to restore a suspended or deposed minister, it is the duty of the Presbytery to exercise great caution; first admitting him to the Sacrament, if he has been debarred from the same, afterwards granting him the privilege of preaching for a season on probation, so as to test the sincerity of his repentance and the prospect of his usefulness; and finally restoring him to his office. But the case shall always be sub-judice until the sentence of restoration has been pronounced.

#### Chapter XIX. Worshipping God by Offerings.

I. In order that every member of the congregation may be trained to give of his substance systematically, and as the Lord has prospered him, to promote the preaching of the Gospel in all the world and to every creature, according to the command of the Lord Jesus Christ, it is proper and very desirable that an opportunity be given for offerings by the congregations in this behalf every Lord's Day, and that in accordance with the Scripture, the bringing of such offerings be performed as a solemn act of worship to Almighty God.

II. The proper order both as to the particular service of the day and the place in such service for receiving the offerings, may be left to the discretion of the minister and Session of the church; but, that it may be a separate and specific act of worship, the minister should either precede or immediately follow the same with a brief prayer, invoking the blessing of God upon it and devoting the offering to His service.

III. The offerings received may be apportioned among the Boards of the church and among other benevolent and Christian objects, under the supervision of the church Session, in such proportion and on such general plan as may from time to time be determined; but the specific designation by the giver of any offering to any cause or causes shall always be respected and the will of the donor carefully carried out.

IV. The offerings of the Sabbath School and of the various societies



or agencies of the church shall be reported regularly to the Session of the church for approval, and no offerings or collections shall be made by them for objects other than those connected with the Presbyterian Church without the approval of the Session.

V. It is the duty of every minister to cultivate the grace of liberal giving in his congregation, that every member thereof may offer according to his ability, whether it be much or little.



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大正八年六月五日  
大正八年六月七日

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定價 每卷一圓十五錢  
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京城蓮洞

美國人安連

京城諫洞五十番地

郭鍾燮

京城鍾路

中央基督教青年會印刷科

京城鍾路

朝鮮耶穌教會







LEMBERG INVADED BY UKRAINIANS.

London—According to a Lemberg despatch the Ukrainians invaded Lemberg on the 10th and 11th inst., when there were many casualties.

CAUSE OF DISTURBANCE IN INDIA.

London—It has been established that the disturbance at Lahore and other points in India is due to instigation by the Bolsheviks.

PYONGYANG MISSIONARIES AND JOURNALISTS

It was reported a few days ago that the Japanese journalists in Pyongyang offered to meet leading missionaries there in order to exchange views concerning the agitation trouble. We now learn from a Pyongyang message that on Friday last, the missionaries declined to accept the offer on the ground that they deemed it advisable to do so as such a meeting might tend to bring up the subject of politics. In their letter to the journalists, they asserted that they were absolutely free from the charge brought against them by certain Japanese papers that they were connected with the agitation, and said that their attitude concerning the subject was entirely neutral.

THE CHOSEN CHRISTIAN COLLEGE

CORNERSTONE LAID FOR PERMANENT BUILDING.

The cornerstone of the Charles M. Stimson Building, the first permanent building of the Chosen Christian College, was laid at Yun Hui Kwang, a suburb of Seoul, on Saturday, the 19th instant, at 4.30 p.m., by Mrs. H.G. Underwood, M.D., widow of the founder and first president of the College. Dr. O.R. Avian, president of the College, presided, and in his introductory remarks stated that this was the first of five buildings which would comprise the college group, and that the funds for four of these buildings had been guaranteed. The site had been purchased from the government in large part, and now consisted of about two hundred acres, and it was hoped to increase it to three hundred acres. The college provides courses in arts, engineering, science, agriculture, commerce, and the Bible, and its promoters hoped that it would be the foremost institution of its kind in Korea. A distinctive feature will be a model village, which will embrace residences for the members of the faculty and teaching force and for the wives of married students. In connection with this village all the most approved ideas of modern town-planning, sanitation, playgrounds, schools, and municipal administration will be introduced.

Bishop Herbert Welch, representing the Methodist Episcopal Church, North, paid a tribute to the character and generosity of the late Mr. Charles M. Stimson, of Los Angeles, California, the donor of the building, and extolled the value of education as a force in building up the peoples of the world. Intelligence must not be divorced from faith, he said, and of two good things one should choose not one but both. Intelligence alone will not meet the world's need. As recent history proved, intelligence could be misdirected, and, if so, it is like "power off the track" and becomes a peril to the world. He anticipated that this institution would train students who would be a power for service and be the leaders of civilization in lands both old and new.

The ceremony of laying the cornerstone was then proceeded with by Mrs. H.G. Underwood, assisted by the Rev. A.L. Becker, Dean of the College, and the

THE PRINTED GOSPEL

The organ of the British and Foreign Bible Society, *The Bible to the World*, contains the following article by Mr. Thomas Hobbs, who until recently was in the service of the Society in Seoul:

Thirty-five years ago all Christian books lay under the ban of the law in Korea, and the first printed Gospels in the Korean language had to be carried across the frontier from Manchuria disguised as waste-paper. The history of these last thirty-five years reads like a new chapter in the Acts of the Apostles. First, we see the Bible Society's colporteur quietly and cautiously entering the forbidden territory, wending his way towards the capital unnoticed by the crowd—for he was one of their own folk—but dropping here and there a Gospel-seed that has proved not unfruitful. Two years afterwards, Protestant missionaries arrived in Korea and began to teach. To-day, the Korean Christian Church embraces over 200,000 adherents. In appraising this result, it would be difficult to over-estimate the spiritual value of the printed Word of God. The average Korean Christian studies the Bible from a spiritual motive, and it means more to him than it does to the ordinary British Christian. There are several reasons for this. To begin with, he has far fewer books. Many Christian homes in Korea possess hardly any printed matter beyond a Bible and a hymn where a Bible-reading in England is often seriously curtailed by the superabundance of other books. I was once discussing this subject with a Korean Christian of many years' standing, who had read practically all the Christian literature published in his own tongue, and felt keenly how inadequate it was. He had heard of the abundance of books that we possess in English; and he said that, while Korea needs more Christian books, and needs them badly, she does not need so many as we have. He compared the Bible to a great fountain of absolute purity, and other Christian books to little streams running out of the fountain-streams into which it is possible for other water to percolate. Some of these, he said, have got so far from their source that they contain little of the pure water, and therefore we must not forsake the fountain for the stream.

Again there is less to distract a Bible-reader in Korea. For it is a land of villages, and 80 per cent of the population live by agriculture. These country farms and hamlets offer few amusements and recreations. Again, missionaries in Korea have emphasized the importance of Bible-study. In each district, regular classes are held annually for this purpose, which most of the Christians attend. Moreover all Christians in Korea attend Sunday school, where the scholars systematically go through at least one book of the Bible every year.

Most of the copies of the Scriptures circulated in Korea go into the hands of non-Christian folk. We are sometimes asked, "What is the value of this broadcast sowing among people who are total strangers to Christianity?" An answer may be found in the large number of Christians who testify that they were first influenced through the efforts of our colporteurs. Some ask, "Can the Gospel in its printed form be understood by men who have no Christian teachers?" Well, God's method is to work through human agents, and the human teacher of His Word becomes most blessed and useful when he is a channel through which God's Spirit has free course. Where the human instrument is lacking, however, the Holy Spirit leads lonely men into the light. Examples occur in Korea—though not frequently—where men have received the printed Gospel and have become

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human instrument is not lacking. While the colporteur does not give long explanations of the volume he offers, he does explain what the Book is, and what it is able to effect through faith in Jesus Christ. In most cases he is well-known in the district where he works, and his own life is a living exposition of the power of God. There is no more effective method of circulating the Scriptures than by colportage, and no man has a greater opportunity of leading men to Christ than the colporteur. Much, of course, depends on his character and on the way in which he treats his service. If he considers himself a mere bookseller, and feels no personal interest in the ultimate result of his sales, God's Word is still powerful, but its effect will probably be lessened. Our experience in Korea teaches us that to get the best results from colportage, great care must be taken in the selection of the men, and that they must have close and helpful supervision. The colporteur has a hard task, and the probabilities are that, if he is left too much to himself, his ardour will cool and his efforts will grow less intense.

In Korea the Bible-seller goes everywhere, for he never can tell where he may be able to dispose of his books. One day in a village a colporteur found a dozen Koreans drinking together. He began to tell them about the Gospel, and after a few moments one of them turned to his companion, saying, "This man is right: there are many religions in the world, but the Jesus religion is the best." Then he asked the colporteur, "Is the way to salvation taught in your books?" In the end, nearly all the men in that wine shop bought Gospels. Afterwards their spokesman went round with the colporteur to every house in the village, and helped him to sell no fewer than sixty Gospels, while eight people decided to become Christians.

Nowhere in the world have our colporteurs proved more effective as the pioneers and partners of Christian missionaries. During 1917 the Bible Society had an average of more than 150 Korean colporteurs at work throughout the year, and they sold 660,000 books—most of them Gospels.

The Rev. D.A. McDonald, of the Canadian Presbyterian Mission, writes: "Among all the workers employed in the evangelization of Korea, perhaps no one has more difficulties to contend with, more temptations to overcome, or more hardships to endure, than the colporteur, who is the advance-guard of our evangelizing fire."

The Rev. F.G. Vesey, of the American Methodist Episcopal Mission, South, who was formerly on the staff of the B.F.B.S., writes: "A Korean colporteur's diary would prove fascinating reading to our friends at home. He meets all kinds and conditions of men, he encounters all sorts of treatment, he goes into every place where an opportunity is available to preach the Gospel and distribute the Word of God. His way takes him along the high road to big towns and country-seats, or over the mountain passes and rough hill-paths to villages and hamlets scattered here and there. He visits the markets, meets the crowds gathered to barter and sell and intent on bargaining or borrowing, and he goes from house to house in sparsely populated places, speaking heart to heart with the lonely farmer."

Many are the refusals and rebuffs he receives. In a week, if he speaks to 1,000 people, probably not more than one-third of them would give him a careful hearing, and of these only a third would purchase the Scriptures. Therefore he must be a man specially fitted for this duty, drawing his inspiration more often than he draws his salary. He also must be a man of parts. He must possess the qualities of a good

COLLEGE

CORNERSTONE LAID FOR PERMANENT BUILDING.

The cornerstone of the Charles M. Stimson Building, the first permanent building of the Chosen Christian College, was laid at Yon Hui Kung, a suburb of Seoul, on Saturday, the 19th instant, at 4.30 p.m. by Mrs. H.G. Underwood, M.D., widow of the founder and first president of the College. Dr. O.R. Avison, president of the College, presided, and in his introductory remarks stated that this was the first of five buildings which would comprise the college group, and that the fact that four of these buildings had been guaranteed. The site had been purchased from the government in large part, and now consisted of about two hundred acres, and it was hoped to increase it to three hundred acres. The college provides courses in arts, engineering, science, agriculture, commerce, and the Bible, and its promoters hoped that it would be the foremost institution of its kind in Korea. A distinctive feature will be a model village, which will embrace residences for the members of the faculty and teaching force and for the wives of married students. In connection with this village all the most approved ideas of modern town-planning, sanitation, playgrounds, schools, and municipal administration will be introduced.

Bishop Herbert Welch, representing the Methodist Episcopal Church, North, paid a tribute to the character and generosity of the late Mr. Charles M. Stimson, of Los Angeles, California, the donor of the building, and eulogized the value of education as a force in building up the peoples of the world. Intelligence must not be divorced from faith, he said, and of two good things one should choose not one but both. Intelligence alone will not meet the world's need. As recent history proved, intelligence could be misdirected, and, if so, it is like "power off the track" and becomes a peril to the world. He anticipated that this institution would train students who would be a power for service and be the leaders of civilization in lands both old and new.

The ceremony of laying the cornerstone was then proceeded with by Mrs. H.G. Underwood, assisted by the Rev. A.L. Becker, Dean of the College, and by Prof. S.K. Paok, head of the department of commerce. A box containing current periodicals, coins, etc., was sealed in the stone. During the exercises, prayer was offered by the Rev. J.L. Gardine, presiding elder of Seoul district of the Southern Methodist Mission, and the Rev. Milton Jack, of the Canadian Presbyterian Mission, read the delicate Scripture passages. The Rev. D.A. Bunker, one of the earliest educational missionaries in Korea, closed the proceedings with prayer.

The ceremony was performed in the presence of nearly all the members of the faculty, but only a comparatively small number of other guests, as, owing to the disturbed conditions, no formal invitations were issued. Owing to the same cause there was a very small attendance of students, a considerable percentage of whom are under arrest.

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"Many are the refusals and rebuffs he receives. In a week, if he spoke to 1,000 people, probably not more than one-third of them would give him a careful hearing, and of these only a third would purchase the Scriptures. Therefore he must be a man specially fitted for this duty, drawing his inspiration more often than he draws his salary. He also must be 'a man of parts.' He must possess the qualities of a good commercial traveller, a preacher, and a teacher. He must not only know his Bible, but he must be a miniature walking encyclopaedia. The failure to answer a question may result in missing the sale of a book.

"If we might also mention the colporteur's labours among the churches, where he is often highly esteemed, we could give a bright, clear testimony to his zeal and faithfulness. He visits scattered homes where many a night is spent round the Holy Book by the light of a tiny primitive oil lamp, crude and flickering though it be—yet the light of heaven shines on the page and blesses those who read and hear.

"We do pray for the success of the Bible Society and its faithful servants, and our hearts are filled with gratitude for all the aid and impetus our evangelistic work receives from the agents of the Society in Korea."